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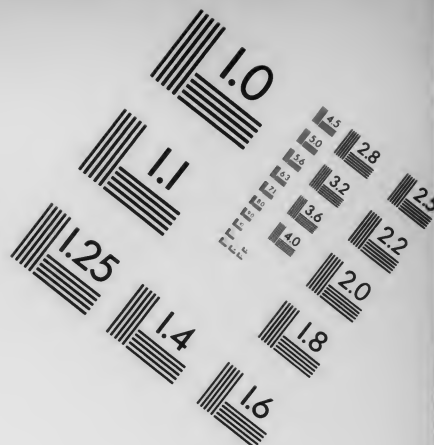
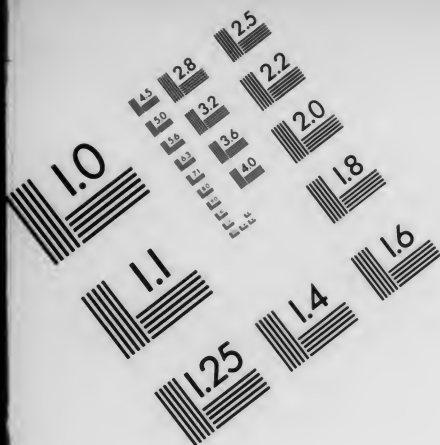


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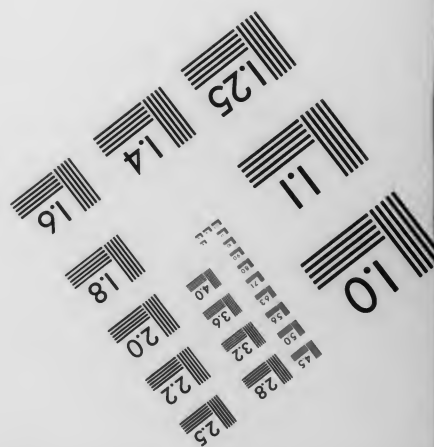
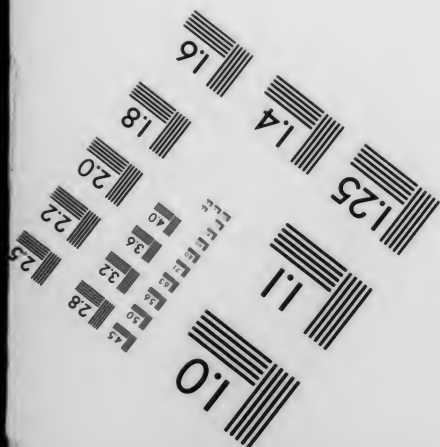
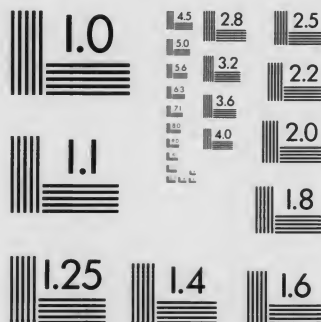
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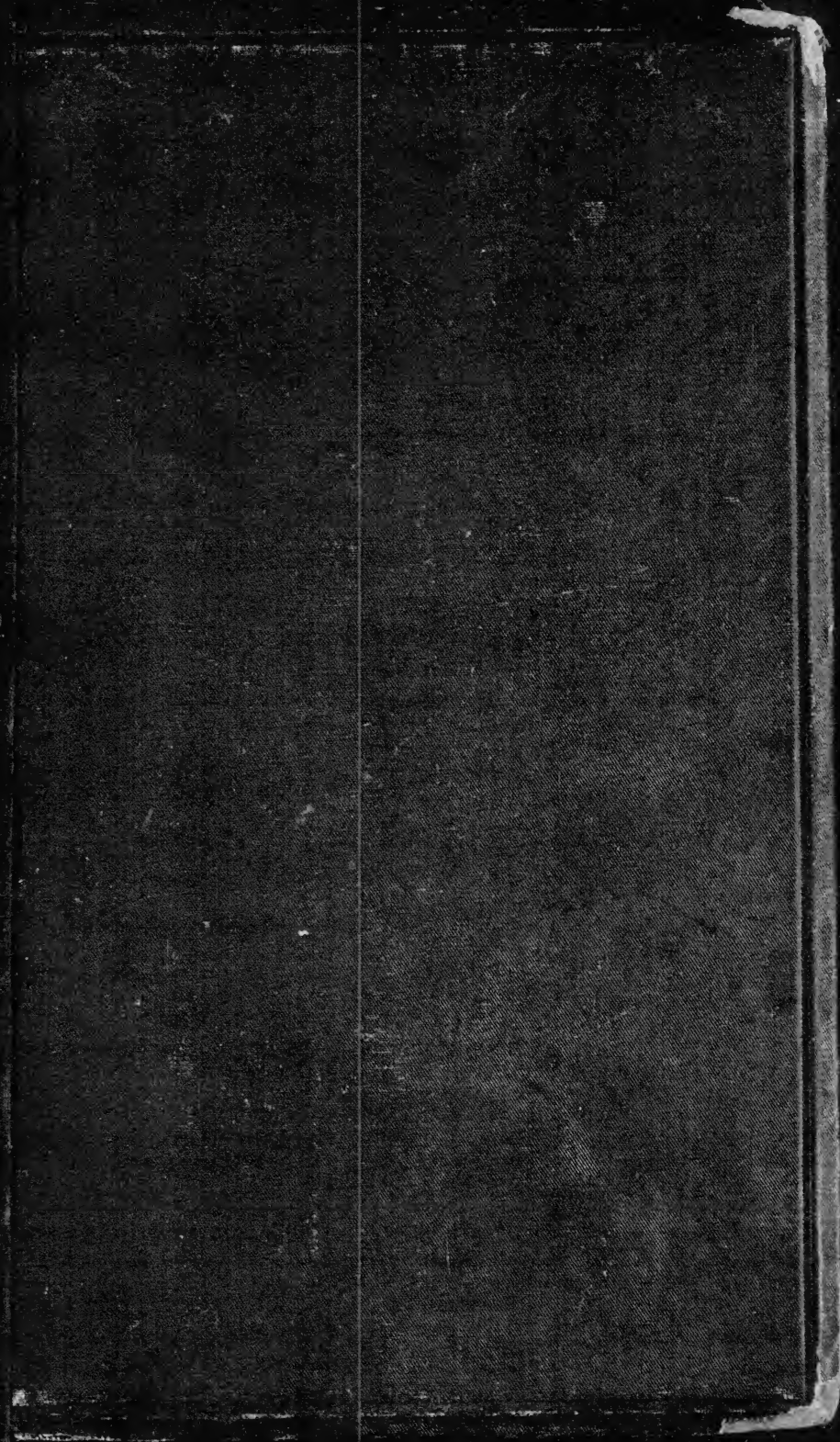
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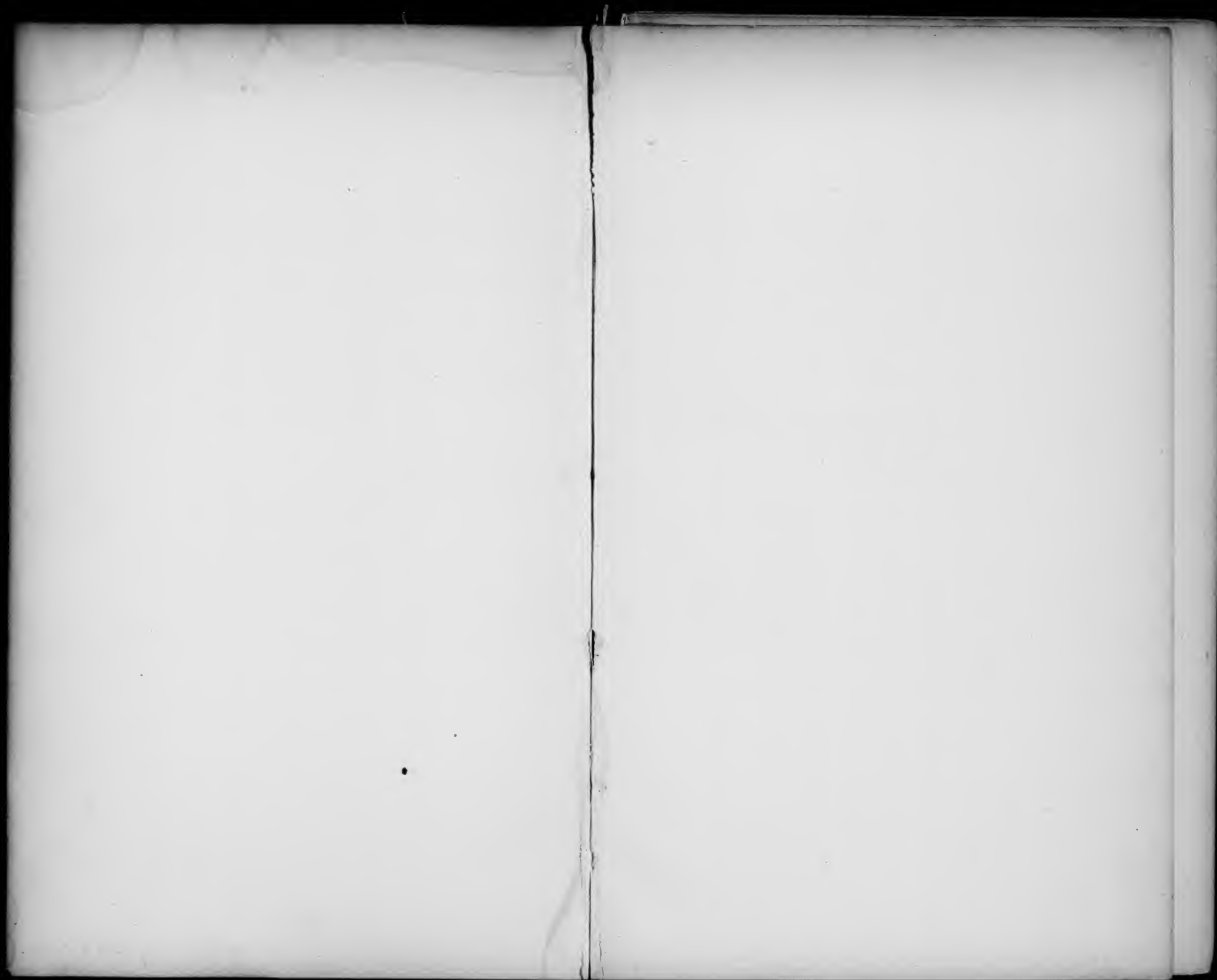
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ON HUMAN SCIENCE  
AND  
DIVINE REVELATION.

ON  
HUMAN SCIENCE,  
GOOD AND EVIL,  
*AND ITS WORKS;*  
AND ON  
DIVINE REVELATION  
*AND ITS WORKS AND SCIENCES.*

BY  
JAMES JOHN GARTH WILKINSON  
AUTHOR OF "THE HUMAN BODY, AND ITS CONNECTION WITH MAN."

PHILADELPHIA  
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## PREFACE.

June 22, 1942 07.  
THE present treatise was commenced in order to furnish to the public mind the Author's testimony and convictions concerning what is called Vivisection. The subject has engaged his attention since his youth, and one firm opinion, of its uselessness, and its evils, has held him since his first perceptions of physiological truth. The determination of his heart and intellect against it has grown with his growth and strengthened with his strength. He has written upon it from time to time. And now, when a great public opinion is rising by his side, he has been compelled to put forth all his strength as one combatant in the cause of common humanity, and of common science.

There are many workers in the cause in all civilized countries, and he desires to be in their ranks so far as they allow. But he has perceived that the policy of the cause, and its conduct, are not always staked upon the safest issues, or led from principles that can conquer. The saving of pain

to God's creatures, what is called "the economy of pain," is a good object, but not a sufficiently complete policy to fight under; the agony which cruel practices cause to one's own sensibility, is a powerful motive, but not a public plea: you cannot declare war against a system because it makes you uncomfortable, or even miserable. Therefore he has felt that other issues and principles are needed. The Duke of Wellington's advice, Do not make a little war, is applicable to internal conflicts against evil in society. For little wars have no background of resources, they do not know the strength of the enemy, and the peace that follows them for the most part leaves the evil in dispute nearly its whole territory; perhaps is purchased by guaranteeing the evil by treaty; and leaves the case of offence more difficult of attack by reason of concession to wrong premises. On the question we are considering, we want deep foundations of peace, and must put forth high powers to attain them. *Alios ad prælum ire videas, Chattos ad bellum.*

This issue has been attempted in the following pages, and the whole array of reasons within the writer's ken has been brought into the struggle. For the towering pretensions of science and service embodied in old institutions and practices, and now represented by extremely able men, are too massive a phalanx to be opposed successfully on the battle-

field of an uneducated Parliament and people, by humane sentiments and generous horrors: it is as unequal a contest as that of the naked Britons with Cæsar and his legions when they came determined to land upon our shores. More than Roman must meet Roman, or mere human kindness will be beaten, and bleed afresh upon the field.

More than Roman has come, and He is on our side.

The writer has pleaded the ruin of physiological science, and the corruption of medical art, as honest reasons in the case; and thus has assailed VIOLATIONISM from its own strategical centre. He has named this realm of evil, Violationism, because Vivisection is the fair name which the enemy gives it, and this by no means characterizes its deeds. He has demonstrated that human sciences are impossible on this ground, and that diabolical sciences are not permissible here. He has appealed to the people and to Parliament to recognize and settle this fact.

Moreover he has found, on exploring the roots of the evil, that you soon come to avowed materialism as a creed of procedure, and to rights of materialism disavowing all allegiance to conscience, to mercy, and to God. Here is a new host which requires to be encountered.

The chieftains of this host, in the British Asso-

ciation, have summoned the Christian religion to their tent, and ordered it to prepare itself for scientific examination; to submit its life to experimental material science, and to add itself, so far as it passes muster, to the atheistical forces.

This has given the writer room to bring forth religion in a set of general statements. He has first shown a new science which claims the throne of the human mind in that department, and on which religion can be based materially. This science is of the divine provision, and the commencement of it has been given to mankind by the illumination of Swedenborg. It occupies and constitutes the very ground under the feet of the violational army.

That science, in its harmonies, is filled with the doctrines of a new religion, a new revelation, and hereby a new personal chieftain appears upon the field, even Jesus Christ, the Lord of human kindness, but also the warrior, and the judge of the earth. The doctrines alluded to, rationally and spiritually occupy an inner realm above science, but corresponding to science, a region into which violationism and materialism cannot come, and by the pressure of their truths and principles, the higher faculties of the mind are disciplined and embattled against the perversions of the lower sphere.

The process assails the evils under consideration, by solid organic reasons from above, and clears the

upper human air. It is a process of general education in the truths of the New Church; and in the knowledges and sciences flowing from these. Its end is, the purification of the natural life, and therefore of the whole mind, by obedience to revealed rational law.

The opportunity created by the British Association, has been freely taken, to give from the writer's point of view, as from a mind deeply interested in physiology and medicine, and in Society in its relations therewith, a passing statement of most of the subjects contained in the writings of Swedenborg; but always with the object of placing them opposite to the scientific mind, for the repression of great and cruel evils, and in order that the truths of love may at last prevail. This ruling desire will conciliate the reader to the constant recurrence to painful topics of the hour, and to the bending round of the discourse, wherever it begins, to practical aims, which are the basis and justification of the whole treatise.

The Author commends the theme, under its novel mode of statement, especially to the attention of the Church universal, and whilst inviting all religious minds to a serious study of Swedenborg, he pleads to the whole Church of Christ, that if they attain the truths communicated in that Author, and apply them to the regeneration of private and public life,

the antagonism of science will cease, the evil and false sciences will disappear, and a new knowledge of nature, inconceivable now, will spring out of the ground of the natural mind.

He commends the same truths to his own profession; for they are fountains of healing. And though he has said hard things of that profession, it is because he loves it well, and will love it to the end.

He commends the light of Swedenborg's writings to honest statesmen. No more difficult or delicate subjects can occupy the attention of statesmen, than the needful limitations of art and science as they press into Temporal Power. Nothing can injure the State more than allowing false admissions to power in this direction. Nothing is more difficult to cast out than the foreign virus of power if once it penetrates into homes, consciences, and affections, and is there confirmed by the intimate pressure of house-to-house professional visitation. This has been exemplified in the action of priest-hoods; it is felt to-day in the influence of other callings. Wise and extended statutes of mortmain, thrown as shields over the weakness of human fear, are needed to ensure and protect public liberty threatened in many pleaded interests of life and death.

The truths brought forward in this book are com-

mended to legislators; for those truths are themselves the highest laws, and the fountains of laws. They nerve the mind with power to embrace in action the several forces which combat on the side of public good. Especially in regard to science they help towards the conception of a needed Reform Bill of the future. There are evils, such as the vaccination laws, which consist of so great a number of small wrongs, that it is difficult to seize them, and terminate their reign: the sum of the evil is worldwide, and the volume and cloud of it is immense, but the germs and particles are nearly invisible, and always fugacious, first to the professional, and then to the public mind: like swarms of poisonous flies they are more difficult to clear off than a "plague of lions" would be. The truths of the New Church, which regard society as one, and its wrongs as one, group these winged evils with their similars, and fixing them to a common ground, proceed to exterminate them in their principles, and to clear the social world of their stings. This can be done by Bills considering several such subjects at once; and by a general legislative sweep upon all the cases in which false science has attained to power; especial reference being had to science itself, to see that it be perfectly free, in being perfectly subordinate to the greater freedom of mankind, and amenable to penal law to keep it pure. For wherever an evil cannot be got at



by reason of its subtlety and voluble pretexts, the policy is to put it in dock with other evils, to gain a mass that can be grasped, and then to use upon it the plain truths which dimension of enormity calls forth. The ground of public life, first cleared and then cultivated by the truths which the Church now possesses, will thus be wholesome and good, and for the farmers of future society, secure.

June 3, 1876.

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PART I.  
SCIENTIFIC METHODS.

I.

GOOD AND EVIL RULE IN THE SCIENCES.

*Evil and False Facts.*—There are many facts which a man is a rascal for knowing; such, for example, as the contents of the private letters of other people; or the revelations of spy-holes made into private rooms; that is to say, where reasons of police do not command these breaches of fellowship. There are other facts which a man is a burglar for knowing; namely, the contents of strong boxes which do not belong to him; the unpermitted knowing here is burglarious as well as the handling. There are other facts which a man is a seducer or violator for knowing; facts multipliable to any extent. There are other facts again which a man is a murderer for knowing, such as the behaviour of human beings under torture or destruction inflicted by himself; and the answerable feelings and experiences called up by these proceedings in his own breast. Many brigands have large knowledge here. And then also there are abundant facts which a man is a demon for knowing and pro-

secuting; such as his own poisonings and pollutions of the minds and hearts of others; and the corruption of life which is the consequence. The right to know these things, and by implication the right to know all things, not as police agents, but as truth-seekers, is the *magna charta* of housebreaking and worse violence applied to the world and all that is therein.

*Evil and False Sciences.*—All such facts, by those who commit the acts that make them, may be arranged and digested into knowledge, and in the greater adepts may be made, and are made, by the working of the mind, into apparent sciences. A peculiar feature of these sciences is, that they destroy the quality which they think to register. The burglar seizes property, but in his hands it is not property, but pillage, and is not the means to acquiring property, but to perpetuating plunder. The violator seizes love, but it turns to death of love in the seizure. The coveted thing, whatever it be, loses its essence when the lawless lust has got it. The knowledge and science of it afterwards are but the knowledge and science of its opposites, mistaken for the undebauched facts. In short, there is nothing acquired by unlawful means, that is not evil and false in the knowing as well as in the keeping. There is nothing that does not belie the terms of truth.

At the same time, large ranges of fact and experience belong to these realms of evil; and if any person thinks he has a right to know everything about human nature at first hand, he can know endless and unique things by criminal means. Nay, he may scheme to circumvent criminality by wicked knowledge in his own breast. He may plead, as an honest ground of dishonesty, "Set a thief to catch a thief," and may justify his thefts by this result. There is much justice and judgment of this kind,

wicked justice. In taking its outcome, as we must do, we deny its principles. The knowledge and science here implied are wrong to have and to hold. No matter what successes they lead to in disembowelling villany and increasing policemenhip, they are bad from the foundation.

*Evil and False Physiological Facts and Sciences.*—We have seen that there are wicked facts and sciences, innumerable ones, in the moral and social world. Cruelty to others, self-seeking at the cost of others,—in a word, aggressive selfishness, is one expression of them all. Exactly parallel with these are the wicked facts and sciences elicited by cruelty to the lower animals; by cutting them up alive; by poisoning them and noting the symptoms of the poisoning; by burning them with hot irons; by injecting corruption into their veins, and filling them with animalcules; and by countless other ways inherited from ancient, and aggravated by modern science; *e.g.*, wicked science. Whatever benefits might accrue, whatever seeming property of knowledge might accrue, from such deeds, they are unnatural, abominable, and, save for legal repression, not to be named among Christians. They belong, indeed, as the sequel will show, to "that city which spiritually is called Sodom and Egypt, wherein also our Lord was crucified." Mankind has no right to them. They are hellish facts; and they belong not to life and nature, but to imposture, death, and destruction; not to organization, but to ruin; not to order, but to the chaos of sin.

With no intention to use strong terms here, they arise in the subject; because the science of cruelty, and the cruelty of science, are not brutal or bestial; and in calm analytics brute beasts must not be insulted by the application of their innocent adjectives.



tive to cruel men. Devilish and hellish are the scientific human terms. Cruelty is the hard substratum of the infernal pit, which common sense tells us is full of false sciences, and of abandoned means of possessing them. For whatever is depraved in man, has cruel evil for its heart, and lying pretexts for the breath of its lungs; and therefore is hell in an image. But animal terms do not suit these conditions.

No demonstration beyond assertion is necessary, that mankind has no right to know how dogs behave with their spines sawn through, or how their nerves affect their muscles and vitals when their entrails are exposed, and their bodies skilfully mangled. It is a plain fact in the sight of God and man that the knowledge and the doing of such things are abominable and unlawful, and that they are beyond conception hateful to all simple honest people. There is not an undebauched assembly in the world that would not trample upon a man if he persisted in such deeds before their eyes; for they insult and defy human society. There is, however, no end to them in the dens of evil physiology. If a sawn dog drags his hind legs in one way, what will a sawn cat do under similar circumstances? what will a sawn elephant do? and so forth. The wealth of facts here can only be co-extensive with the torments of the entire animal creation from age to age. The lust of that wealth would grudge the shambles their daily prey without protracted torture.

But why stop at animals, which are mere analogies of that human organism which is the great problem to be solved. The reason pushed further, of direct knowledge to be acquired, needs the supreme experiment of cutting up living men, women and children. There might be pretexts. Take, as a

commencement, a poor idiot or a baby. They would undoubtedly yield more direct results to evil human physiology than animal analogy could furnish. "The greatest happiness of the greatest number" *versus* the shunning of wickedness by all, might plead strongly for human vivisection. What sharp light would come of it! What fruitful results to "the healing art!" What enthronement of science over weak sentiment! What preparation for handling unprofessional mankind with official fingers! Only one thing stands in the way of its logic; the conscience of vivisectors generally is not yet demonized to that degree. They dare not yet say that they have a right to these supreme facts. They are however on the way to declare it, so long as they assume and act upon a right to any fact or knowledge gained by the violation of living creatures.

## II.

## THE RIGHTS OF SCIENCE.

The rights of science are the rights of man; he has a right to do right in his calling. So science has a right to do well and wisely, and honestly, and a right not to do wickedly. There is a confusion on this subject, arising principally from the hearts of the men now in question—the vivisectors. By many of these scientists science is conceived as an almighty being irrespective of good and evil; as justified in doing what it pleases simply because it is science. The old idea of divine right, popularly given up elsewhere, has fallen into it, and aims at a new jurisdiction of the world, setting its position thus: "I, by my selfhood, science, do decree," &c. On the other hand, it is here pleaded,

that if science goes beyond the plain lines of good, and outrages religion and humanity, science may be as common a rogue, felon, murderer, or poisoner, as common a ruffian, as ever fed the gibbet. Nay more, it may be ruffianism unbounded. For science, to us men, is no abstract, ubiquitous thing, but the conspiring hearts and minds and acts and memories of the men who cultivate it. Like any other league, science may be lawful or unlawful, and be left free or laid hold of accordingly. It has no rights, but the right to be good and honest in its own fair field. If any revealment of the inner and more hidden side of God's works is to come to it, that right well obeyed is how it will come.

*The Place of Science.*—Science has a rank as everything else has, from worm to philosopher, but no special dignity as science. When good, it is large, enlarging, and useful, but as a faculty it is neither good nor bad in itself. *Per se*, its aim is to know from principles. This abstract knowing, unless entered by other powers, is an exercise of subordinate faculties, and the honest domain of external nature is its present field. In other ages now not comprehended, but coming up again before the mind, deeper realms of science have been cultivated; the physical and sensual skin of things is the object, the providential object, of the science of the present day. In this democracy and platitude of knowledges, what Swedenborg calls scientifics, there is nothing that outlies right and conscience, nothing that can set up for itself, and do what it likes irrespective of good and evil. The scientific man's dog, and the costermonger's donkey, will be protected by an equal England, and an equal heaven, and science must not harm them. God, not science, makes rights.

*Wrong Ambitions of Science.*—It has happened from the foolishness of the dignity of science, and the falsity of the rights of science, that the ambitions of science are preposterous. This is a root of evil. Numerous minds have been inflated by the dignity aforesaid, and inflamed by the rights, which are not meant in nature to sound the deep problems they have attempted. They lack genius for the investigation. They have no spiritual perceptions; no analogical power; no ear for the harmony which principles play as they move over the varied and very difficult chords of nature. They are like astronomers without telescopes, and indeed without eyes, and above all, without adequate minds, who require to have the sun, moon, and stars in their observatories before they can study them. They must vivisection the system of nature in order to get at it. So it has come, owing to vanity, dignity, rights, and shocking privileges unbanned by law, that many who can handle a scalpel, or a red-hot iron, are after the most insoluble problems with no inward fitness for their comprehension; or rather, torture in hand, they do not know or care what else they are after. Their delirium over their own works is one root of vivisection. "Fools rush in where angels dare not tread." This subject will occur again presently. In the meantime it may be noted that the useless, because incompetent people referred to, being without a calling in knowledge, yet desirous to possess its wealth for the sake of its honours, constitute the dangerous classes in science, and the criminal class in physiological scientism; and if they have free play, and get loose, they will ruin their respective institutions and associations. This by the way.

## III.

## VIVISECTION DEMONSTRATES PHYSIOLOGICAL IMPOTENCE.

The scalpel and the pincers are the evil inverse of the physiological mind. Like fatal disease, they abuse and slowly kill the living. On the other hand, the bright mind, armed with its genius, makes the dead anatomical forms alive; its faculties recombine them, inspire them, and play in them. To the violator, the animal body is a house of unnatural agonies, his own creation; to the physiologist with a genius, it is a self-delighting and rhythmic life. If you are by nature incompetent to divine this life from your own body and mind, and from the dead subject in your dissecting-room, give the matter up; put your misplaced ambition on the shelf, and seek some occupation to which you are adequate; break stones on the geological highroad, or do anything else; but be sure that you can never maltreat yourself into the genius required, by breaking the vase of life, and recording the spilt phenomena. If you have any genius, you will kill it so; for the constant love and delight of genius lie in handling without corporeal touching, and in seeing with the eyes of the mind. Astronomy is again in point. An ambition to elicit astronomy, with no genius for doing so, if foolishly persevered in, must force the mind to cry out for the moon and stars to manipulate; whereas genius manipulates them where they are, in their order; the spectrum analysis handles them; the mathematical mind handles them, the optical mind too; the telescope touches them; and their distance and its exactitude is the condition of true mental work

about them. It would crush genius and science, not to say the savant himself, if they came too close. They are not far off from the God-given intelligence of man; they are mercifully far away from his sensuality. Just so the problems of life may be unfolded from the contemplation of organic forms; if you complain that these are dead, it is because you are a corpse with regard to them. You ought to seek some other department in which haply you are alive.

## IV.

## THE PATH OF ANALOGY.

There is only the most trifling analogy between animals and men, reasoning from below upwards. For animals are limited sensitive existences, and if you will, minds, whose small works and ways on earth demonstrate their boundaries. They have bodies and faculties, and so have men. But all that is distinctively human outlies the animal, and in man overlaps it, or should overlap it, so that it is lost to view. Thus it is that comparative anatomy and physiology, looked at from the bottom upwards, are organism without an interpretation, and gorilla-logical science is the blotting out and the shame of human life.

On the other hand there is complete and illuminating analogy between men and animals when the mind moves rationally from above downwards. They are images and likenesses of human nature and society projected on living tables. That means practically that you can learn about animals, and unlock their secrets, from human life, if you have the genius to



do it; but you cannot learn anything of the life of man from animals. By the insurgent upward way you can deny the distinctive life of man, but that is all; gorillalogical induction does deny it. These statements will be amplified further on.

*There is no real similarity between human and animal organs.* The lungs of a beaver are as unlike the lungs of a man, as the mud and tree construction which a beaver makes is unlike Buckingham Palace or the Great Western Railway. They are as unlike as the voices of all beavers since the beginning are unlike the gathered word of mankind whose body is literature. True, the two lungs, in bits, look the same; nay, the two "plucks" look the same. But it is not what they look like in pieces, out of the body, but what they are in their places in the two bodies; it is what there comes into them, and through them, that makes them different. Into the beaver's lungs, besides its physical blood and juice for construction and repair, come nervous life and governance making function; and into this come the beaver's affection and the beaver's instinctive instructed mind, inspiring the animal lungs, and then its whole frame, with its peculiar life: breathing all that that life is into perpetual expression fit for perpetual varied action. The beaver's lungs are hung for that life with divine delicacy of adaptation. Into the man's lungs comes his life; a portion of the life that is mankind in all its development; in all human deeds and achievements. There is no ratio between the inspiration in an animal's lungs and this stupendous descending influx into human lungs poised by the All-Wise to receive it. The invisible but most real forces pressing into the man, are in a measure infinite in power and purpose compared to the forces, also invisible, press-

ing down into the beaver. The influx of the human pressure upon the organ, constant from end to end of life, makes the very form all it is at last.

*How do living forces act? or, What is Life?*—Life in the body is the fitness of the body to be laid hold of by the soul and the mind, following the influx which first forms and then uses the fitness. It is the correspondence of the body to the wants and uses of the man within it and above it. The form of each organism is what constitutes that fitness, and is that correspondency. Thus the organism seen in its place by the anatomically instructed eye of a fitting genius, is an incarnate exhibition of the mental and spiritual working of the inhabitant of the organism. The nerves that carry human thought and feeling through the body proceed from embodied faculties non-existent in the animal, and require adaptations in form and in function, in blood and fluid, for which the animal has no use. The poise of Newton's lungs for a problem, the hush to hear the supreme word of it;—the held breath of a Swedenborg, as truth after truth, revelation after revelation, astonishment after astonishment, translated themselves into spiritual, solid fact on the prepared tables of his understanding,—into full-armed fact on its massive balks and strands;—no animal is competent to these positions, and none therefore requires them. Physical they still are, yet not animal, but spiritual and intellectual physics. The telegraphs proceed from different forces, and require at the other end, in the organs, attitudes for signifying their commands, alphabets to be translated into bodily messages, and powers that are beyond the scope of animal life.

This is difficult to see, yet it is true. The way not to see it is, to prosecute human anatomy with no

spiritual genius to animate its dead side. And one way to deny and abhor these truths is to cut up animals alive, and to reason and infer from their irrelevant life; the violation of which is the only thing you know about it, for now it is your own selfhood in its artifices. Here knowledge is not the double of existence; the truths of violation, except as heavy judgments on man, are not the truths of the Creator. They are the lies of the devil.

*There is no real similarity between the organs and parts of animals opened and dissected alive, and the corresponding organs and parts in animals in the enjoyment of their existence.*—Animal life and the functions of that life in organism, are here the quest of the physiologist. Again, from another point of view, what is life? Life is the operant affection or love which every animal has for following out its peculiar nature through its organization. The creature has a practical mind answering to this love or supreme want, which is its being. It has a body, which its nature and its mind fill from inmost to outmost, and which carries them both into its actions. Every fibre and function of fibre is instinct with these lives, one within the other. The product of this animal love of itself, and of what it is and does, is an offensive and defensive unity of the creature. For this end all the parts are related to each other, and cannot livingly be contemplated apart. There is sympathy, co-operation, affection of part for part, and affection of the whole creature to itself, for maintenance, propagation, and power. Dissect the animal when dead, and in exact proportion to your own understanding of love, and the current of faculty which flows from that, to your physiological genius, to your affectionate sympathy with the animal life and habit under view,

and to your divination of character as a soul of form,—in proportion to your human respect of the creature when alive,—you will reanimate the prostrate organization, and gradually help your science to divine how the structures before you correspond to the parts of the nature which is carried out in the existence of the animal. You will see how its organism hands down its character into the world of sense in the actions of its life. That organic set of perceptions is the physiology of any one animal. You will see, for example, how a horse's lungs hang upon its thoughts and desires; how a tiger's lungs hang upon its love; and so forth. You will see that the integrality of every position in the animal is a necessity for your perceptions. You will see the existing case by a horse genius, and a tiger genius, given through correspondences into your own faculties.

Cut the animal up alive, and the tightness of life is gone; the draw of respiration is gone; inspiration, which fills all creatures, and expiration, which purifies for another filling—these are cancelled. Equable tension, which is life's ever-varying plane, is gone, and life has no playground left. Separate spasms represent violation by the man, and aberration of the victim. Distinctive function disappears, for function comes of wholeness. Like the lobster casting away its claws, the animal would break itself to pieces if it could. It does break up its autonomy of function. Its intimate contortions evidence this. Its life and offices now are horrible fragments, so crushed that no understanding can repiece them. The bloody consciousness of the false physiologist never even tries to do so. He shows the tatters and rags of a nature, ignorant that before he began they lay as delights in the harmonious clothing of an organized animal soul.

## V.

NONE BUT THE BASEST ANALYTICAL FACTS HAVE A  
PLACE IN THE PHYSIOLOGY OF THE DAY.

They are not low facts, for such are indispensable as a basis in every science; but they are essentially base and inhuman facts, the impostures of their subjects. Put forth with great pride, they are disgraceful to knowledge. The physiologists glory in their shame. Such physiology, and it now represents nearly the whole science, errs in several ways. It takes for granted the actual identity of animal and human nerves, muscles, and viscera, and unconsciously substitutes the animal for the human. Perforce it leaves out all which is not identical, and therefore omits the human. It is animality sensualized by physiology. It is made up of bits of animal agonies; a carved obscene idol of the laboratory. Under it lies an automaton got from tortured insects. The pangs of dogs and cats, and rabbits, and all animals cheap enough to be its food, or to take its poison and receive its pollution, are its entrails; a woof and web like that of the fatal sisters, of which such physiology is one. Its brains are mutilations. A poorer monster, or a more gory, never was laid out in the deadhouse of scientific inquest. It is impossible to identify remains which are the mincemeat of zoology. They belong every day to more and more victims. There are skinned rats in it, and all maltreated vermin in it; and every one of them is sweet and innocent compared to the cruelty that sits at the trough where these poor creatures are muzzled and martyred.

After such an analysis, synthesis is plainly impossible, excepting such synthesis as a now historical surgeon made, who taliacotianized a living rat to a living crow. Conglutination is evidently possible, and that is what physiology has attained to. It is a menagerie of direful creatures and symptoms packed until they grow together, and then accepted as the adequate analogue of the human body, and as the minister and interpreter of human life.

All reasoning from these sanguinary pieces, from this physiological "Thames Mystery," is of course analogical; but analogy will not work here. Its bridges do not reach from animals to man, still less from violated animals to the truths of science. Subverted animal organs, functions, and professors, are all that is present. Incapacity, greedily calling for more victims to make it capable, is witness to the futility of violational research. In short, vivisection is the lean famine and gory jaws of a false and evil science.

Human physiology is not extant; at present there is no such thing; but the substantial facts of that anatomico-physiological geography which is common to all organized beings, and therefore in no sense proper to man, may be better elicited by anatomy and other sources of human observation than by any cruel methods. Had vivisection been impossible, the circulation of the blood might have been elicited by Harvey, by injection and common observation. All the "vaso motor" thoughts can, and have, come into the gifted mind, without dissecting and irritating the arteries or capillaries of living animals. The formulas about reflex action, the telegraphy of nerves, can be suggested by the simplest means when the mind wants them. A

pinch of snuff followed by a sneeze presents the full doctrine to a physiological Newton, as a falling apple presented gravitation. The decrease of sanguinary sensuality would of itself remove a film of sin from the eye of physiology; and genius, with humane and penetrating thoughts, honouring the lives of all creatures, could then come behind the field of vision. The function of imagination in science, spoken of lately by one experimentalist, would have room given to it, when sensual violence, which stands as a red spectre between man and discovery, was pushed aside as a diabolical means. Repentance of the evils treated of, in setting aside hard hearts, would leave new men impressible to new revelations of knowledge.

There will be mistakes then, guesses that are wrong: are there none now? Vivisector contradicts vivisector; and the record of one set of experiments challenges and obliterates the record of another. The scientists are in a hurry to be scientific, but God opens no gates to hurry. If the genius is not there, put up with the absence of it, and attend to the works of the day. You will never take the kingdom of physiology by violence directed to other sentient creatures, though you may take the kingdom of heaven by force—force put upon yourself to repress the lusts of cruelty in your own heart. And that repression, violent if need be, is the main factor which it lies with ourselves to employ, to call down genius and its marvellous sight from the place where it abides.

This matter of absence of hurry is of great import in these sciences. It is not as if there were a petty plan to be known, and it could be got to the bottom of speedily by human probes, but the field is such

that only a little of it can ever be acquired by mankind—probably only the parts that are needful, because edifying for each particular age; all the rest being vanity strutting in nature. New conscience first, and then, new mind, coming to the investigation, in a manner born for it, will elicit fresh discoveries as they are required. These will be partial views also, but useful. In a few years, judging from the nature of such facts, and from the history of science, and the wants of the minds of successive generations, they will be put aside for other formulas germane to each new time. No greed of getting the final thing, of cashing nature into scientific gold, and enriching the little selfhood of a day with its wealth, can have any result but that of putting the asses' ears of Midas upon poor science. It is cruel and deluding to hold out prospects of such wealth to a host of small speculators in the truth mines of nature. The most of them, by debasing and soiling their age, spoil the greater enterprise of genius, and practise deliberate if not cruel idleness themselves. Protestant countries are overrun with monkish orders of science, and many a strong arm born for service is thus abstracted from the beneficent work of the world, which wants all hands at present to do it.

## VI.

## EGYPT.

*The present range of violational facts fits into no system of truth, and cannot be appropriated by the vivisectors: it will be taken from them, and put to use by those who renounce their ways as being evil.—Any*



processes, however monstrous, if persevered in, will elicit a system of facts under a system-maker—a complex and enormous system, simulating a creation, if time and room for growth be given. All evil is such a system, and is indeed a vast nature; but it founds a stupidity which makes lasting possession of facts impossible. So of vivisection. It leaves standing a ghastly, and if you please universal science, answering properly to nothing within or without—a science of human selfhood, with large delusive dreams of possession. This exists, and cannot yet be forgotten; it must be administered; and it will be handed over to humane genius seeking other ends. To that genius it can be useful, because it is now property where property can be held; and in its hands it may confirm some results. It is, indeed, a bog of fallacies, but bogs must be burnt, or planted, and then cultivated. Now, nothing is admitted here, excepting that ill-gotten gains of former times will pass to good men, and without farther crime be employed for honest ends. We shall have no more pounding of animal life; there is bad blood enough in that way already, and science will feel the angry effects of it for long; but we have the stuff on hand, and it is ours, chiefly for avoiding; and in grains, for insight, and for humanity. It will not defile the fingers of those who abhor the method of its acquisition, but cannot give it back to the dead. It is the old story; the gold and silver vessels of the Egyptians may be borrowed by the Israelites, and will belong to them on their march. The Holy Scripture has many instances of the transference of the possessions of evil to the hands of good; and here also we shall have to be faithful in the unrighteous mammon.

*There are similarities between this black art of the violationists and the ancient mysteries of Egypt.*—Both of them mingle beasts and men in a common rite and a common creed. Both of them accept the theory of transformations, and reckon all life to be continuous and identical, and the passage from monkeys to men of actual occurrence. Both of them regard beasts as sacred, *i.e.*, consecrated to destructive rites. With both of them life is limited to nature, and its gods or theories are artificial products. With both, secrecy is the final result; secrecy of plans and perpetrations; and then secrecy of writing forth; hieroglyphics, and uncommon terminology. The good of neither can be told; there is no common population, no Royal Commission even, that can learn it; for it is a mystery, and belongs to priests and to professionals. Both are systems of subjugation of the human mind. Both leave out the common people, except as tools, and slaves to rites and operations. Both believe in the eternity of men's bodies—an eternity of mummy, and the consequences of mummy; and an eternity of the scientific body of a man's fame—his mental mummy. Both of them are jealous with that cruel jealousy that belongs to privileges which are sacred, secret, and evil. Both are anti-human, final states of perversion which have come down from a long and degenerating past; whereof the one has long since had its doom, and is only known in Scripture and in monument; and the other is now summoned and invaded by the angel of humanity that will destroy it. The existence of both marks the decline of a great religion, and exhibits a statue of its consummation and its woe. Both of them summon the desolating plagues of the last times. Human agency,

under divine, is in both cases the means by which the evil Egypt will be brought to a close. Both die of a new religion.

*The evil heart toward vivisection has been growing for ages, but with rapidity in the latter half of this century.*—In former times it was confined to renowned professors, now it extends to the students of medical colleges, and the practice is only limited by their consciences, which are in good part formed by the bad examples of their teachers. Careful books are published for the classes to instruct them how to do the violations. When the present writer was in medical school, to the best of his knowledge no student ever dreamed of doing such things; an animal was occasionally poisoned with woorali by a lecturer, but this led to no repetition of experiment; and if students had been known to violate dogs and cats, the general conscience of the school would have rebuked it. All this has quickly changed for the worse. Now, however, when these practices are coming up for judgment, we learn that only a few frogs, and such like insignificant and smally sentient creatures, are the victims of the process. Unfortunately, the hand-books do not say so; and the apologists never said so till now. We know, on the contrary, that dogs and cats, rabbits, guinea pigs, rats, innumerable, have been violated to scientific slow death of late years; we know that if elephants were cheap, and if secrecy was cheap, elephants would have figured to as large an extent as rats in the troughs of vivisection, and to audiences tending to grow from rat-dimension to elephant-dimension. No man not interested personally, but humanely, can doubt what the vivisectors are doing, or what they would have done. In one laboratory,

*teste* Dr. Hoggan, from one to three dogs a day was the number of victims. As vivisection is now at the bar, its plea of "only frogs" is pleaded against out of its own records.

But then chloroform and anæsthetics have made it all right; the animals sacred to writhing for hours on the altars of science, and to supplying the food of new systems to the self-created intellect of man,—they, by mercy of science, feel no pain, but are read through like books, and then put underground. Are the vivisectors, who are now at the bar of God and man, and who have a heavy verdict to fear, impartial witnesses? They have borne the sufferings of the flesh of other beings so calmly, that they are poor judges of what hurts. It is known that in many cases chloroform does not annul the force of dreadful nervous shock. It is known that after-consciousness often reports agony suffered during surgical operations under "anæsthesia." One sees that the preliminary process of muzzling, and tying, and holding for the despotism of the coming knife, is outrageously cruel; that the smell of the last victim's violation, to creatures of instinct, is horrible beyond our nerves; and that no one who loved a dog or a cat could go on with the process, and that nobody but a Royal Commission could doubt the fact. True, somewhat similar things are done for surgical operations; but there is voluntary submission there, and purpose of use and service, which may fill the knife with a sacred tenderness where the vivisectioning scalpel is all human cruelty harder than the steel. No one not partially demonized can do the one thing to a dog; the tenderest of men might, under necessity, do the other to his own daughter or his own wife. A man has a right to be

abstracted from the pangs he causes, let them be ever so mortal, if he feels and knows that he is doing pure good in pure justice to his fellows, or to the animal tribes : he has full right to be surgeon, butcher, executioner ; to administer the cat ; to direct the battle, point the cannon, and wield the cutlass ; honourable and honest right ; but to build up his own selfhood in science out of the woes and pains of other beings, is simply devilish, and abhorrent to all human conscience, as to all human culture. The utter selfishness of the end, the "do as you like" of it, first the private selfishness, then the corporate selfishness, a worse form than the private, consigns these deeds, one and all, to the deepest abysses of crime—not the less criminal that they are not yet legal crime.

If it were possible to take the word of the defendants, which no judge on any bench would dare to do, and if chloroform really fell on the victims as a sweet sleep from which they were never to awaken, as in a bed where the operator was like a cradle-rocking nurse ; and if the strokes which open brain and spine, and chest and abdomen, were unfelt, still the question would come, What right have you to do this horrid thing to one of God's sentient creatures ? We deny the rights of your artificial science : you gain no truth or good ; nothing but evil curiosity and ambition gratified by your doings. We also assert that you are acting against the best interests of real science when you are spoiling your own faculties, which are the science perceivers. Pain, or no pain, the sights and sounds and contortions, the violation of organic insides, are simply abominable ; and nothing but a dreadful education could enable you to witness them. Chloroform has given you a

seeming right to quarry all animal life as if it was marble of your estate, meant to be cut up into your statues, and to hand down your well-inscribed monuments to after ages ; to build Egyptian pyramids for perishable *you*. Chloroform has blunted your feelings to the destruction inwrought upon yourselves. It has extended indefinitely into science the already great empire of the savage man who murders charity as he goes. It has made the demon of materialism into the organon and mouthpiece of the truths of living natures. It is the conscience-quieting opiate of a science dying of its own abominations : the "soul take thine ease" of all ruinous doctors and professors.

*Plea that animals are automatons.*—Will you here plead, as a subtle doctrine of justification, that animals are automatons, and have no feelings ? If you do, that hypothesis comes from no impartial consideration, but is the fruit of past misdeeds, and contains the seed of endless evils to come. Were it true, violation would be as abhorrent to every sense as it is now. The torture of what seems to live and agonize would be shocking to the mind. And again, were it true, the hypothesis extended whither the good Berkeley never carried his idealism, would plead that all men, women, and children, but excepting only self, are but phantasms and automata, and can as such be handled without remorse. Now all crime, in exact proportion to its enormity, does so deal with them ; and the hopelessness of crime lies in the fact that it has no sense of the sufferings of other people. Their merely automatic character is its intellect, and universal perceptive state. And reversing the process, it may be assumed as certain that violational scientism cannot reign long before the stupefaction of humane

mind which it causes, reveals itself in a formal doctrine before the world that animals are mere automata, and may be scientifically, conscientiously, and religiously sawn like boards. We hail here the truth that every practised evil has its own falsity to confirm it and make it comfortable (see Swedenborg).

## VII.

### INTERESTS OF SCIENCE.

*The interests of Science are pleaded.*—The rights of science have already been somewhat considered; the interests mean much the same thing as the rights. But they mean also vested interests, such as a corporation enjoys by royal charter. Science represented by the medical profession has long been established by law; it is supposed to know its own business, and that nobody else knows it; therefore it resents public opinion as irrelevant, and laughs at the policeman. He cannot get into the torture-room called the laboratory, because vested interests stand at the door. The conscience of the age, filled in many other channels with the pressure of a new Christianity, insists upon examining all vested interests to ascertain if they be indeed the real interests in the case; this conscience, as in Plimsoll, insists upon being admitted by law into dark corners hitherto unexplored. It will press into the dens of science, and clear them of their money-changers, even though these cry out: "The temple, the temple; you are violating the established temple of our truth!"

So much for these vested interests, allowed to

grow to direful proportions in the deadness of the professorial and the sleep of the public conscience.

Other interests of physiological science are founded upon pleas of service and good character. Such science must be free to do as it likes, because it is a good friend to practical medicine and human healing. Medicine has made great strides of late, and this is owing noticeably to violational science. Now, on the contrary, the side of medicine which is turned to such physiology, has made no assignable progress from this source. It has been corrupted by it, nay torn and mangled by it, and instead of diseases being healed, tissues and nerves and muscles have been treated, and chemicals without have been fired into presumed chemicals within, often with violent aim. Anæsthesia, or the momentary obliteration of the sense of painful symptoms, has drugged the patient and the art. The tendency is to squander the doctor in scientific vagaries when he ought to be gathered up in a common-sense head before the case; to make him walk like a probe, see like a knife, and think like a microscope. Nevertheless, in spite of evil physiology whispering at its ear, medicine has made advances. From plain causes. The public, subject to a new spirit from God, will not abide the former physic, and the public forces the profession to do something else; and the compulsory abandonment of much poisonous drugging is an advance in the fate of the physician. The pressure on the age is here; the descending pressure, impossible to be gainsaid, of a new Christian Church; and the doctors have, like other callings, the benefit of it. 'Tis real estate to be still permitted to be active and not to be able to do evil.

Concurrently, many benign things have come in



along with this irresistible pressure of the higher world upon the lower. Homœopathy has come down one little rational ray, and saves the divine uses of drugs, where their abuses would otherwise have cast them out of healing altogether. It has lifted poisons into helps, as the brazen serpent was lifted up to save those who were dying of venomous serpents. It has fought its way, and will fight so long as it is needed. No one denies that it has stricken the blood bowl and the poison bowl out of the hands of old physic. It has also knocked the brains out of common physiology, which cannot understand it. The public has seen this; has watched the combat; and a stride towards small doses is made by medicine, because the patients feel their good, and also will no longer take large doses. But this has nothing to do with cutting up dogs and cats alive; advance in physic has not been owing to their hells. The cause is clear; new thought and life given from above, and new arts and sciences worthy of the name, born of the open reception of good by the people at large, and then stolen by the old profession.

The discouragement, however, by which evil physiology has operated against these benign results, is immense; no man can calculate it. It has put back the cause of physical health, nay more, of honest and honourable care for the body and the man, for generations, for it has stupefied the medical profession and enslaved under its spiritual dulness nearly the whole population.

We now proceed to read some of the signs of this state of things.

## VIII.

## EXTENSION AND DECAY OF THE OLD MEDICINE.

*Vaccination.*—The introduction of vaccination, the persistence in it, and its elevation into a compulsory law, may be cited as a cardinal instance of blindness to the most general considerations of health on the part of the medical profession. Stupid as vaccination is in the present, it is more perniciously stupid for the future. None but a chartered calling in interior private ruin could entertain or maintain it. See how the case stands.

The causes of death may be divided into natural, accidental, and hereditary. Few people die natural deaths, of mere fulness of years without intervention of disease. Many die of acute diseases; and of these a large proportion have weakness of constitution lying in them, which betokens hereditary taint, without which the accidental disease would not have arrested their lives. The third class comprises the hereditary diseases which fatally affect the community. Scrofula, consumption, insanity, gout, cancer, syphilis, and the vice diseases, such as drunkenness and the like, are genera of disease which belong here. They figure largely in the causes of death. Temporary maladies are influenced by them towards fatal issues. Thus many cases of whooping-cough and measles, and of teething, die because of their consumptive parentage. For this reason the number of deaths from hereditary causes might be multiplied in the returns.

If we could survey the infants of the United Kingdom, and make inquisition of their parentage, and then take note of the infant rate of mortality, and of subsequent mortalities by decenniums, we might nearly allocate the numbers that would die out of the multitude of cases thus brought before us. So many of them of syphilis in the first year, with so many of syphilis left alive for future ill health, or as easy grounds for other diseases. So many of cancer, late perhaps in life; the mother's history pointing the way. So many of consumption at various stages of life. So many of madness. So many of heart disease. If we could see far enough, we could predict from the known taint the ground of death. Not seeing at all, we yet know that the cause is there from the equable death-rate. Some taint of the kind exists in nearly every family, and explains its vices, its deaths, and often its extinction.

God has made families separate, and the taints with which they are afflicted, and of which they die, are separate also. The more separate they are kept, as by well-assorted marriages, such assorting being honest enlightened separation, the better it evidently is for human nature.

The blood which is the life also has in it the blood which is the death. This death is a seed working in the system until its destruction is prematurely effected. The great diseases are the organs and manufactories of human decay. They exist in their beginnings in nearly all our infants: one mortal disease in one class of constitutions, another in another class; and more or less misery and overt malady of body and mind accompanies the taint in its progress from the cradle to the coffin.

There is no medical dogma so much insisted upon

as vaccination. Though of recent family, it is the acknowledged royal seed of medicine which already sits upon its throne.

What does vaccination do? The infants are, indeed, appointed to die in time of the reigning disease of their lives; but this disease is inscrutable for the most part until its period for manifestation arrives. They look tolerably healthy; and if medical inquiry went strictly back into the history of parents and ancestors, the pick and choice of infants left to vaccinate from among the poor would be very small. If some of our kings when infants had been straitly canvassed, no far-seeing decent beggar would have been vaccinated from their veins. But vaccination shuts its eyes, and takes its way.

The consequence is, that breaking down the divine law of keeping evils separate, of imprisoning them in families, vaccination mingles in a communism of blood the taints of the community. Every hereditary sewer opens up into every nursery; nay, into each infant's very heart. All ferments of disease are poured by the healing art through the physical nature of the people at the tenderest age. An antichrist is reached here when medicine says, through the penal State, "Suffer little children to come unto me."

Now the statistic to be worked out by the Statistical and Epidemiological Societies, is the following: If seven infants die every week of syphilis in London, how many are left alive impregnated with the same disease; how many of these are ignorantly vaccinated from; what is the natural increase of syphilis thus; and so on, and so on; what is the formula of progression, and how long will it take to extend the poison of syphilis to the entire population?

And the like with every other disease : standing on its own first figures, how long a time will it take to universalize consumption, scrofula, cancer, arthritic poison, insanity, etc., etc., etc., until no vaccinated person is left who is not infested by all the contagions of the time ? It is impossible to elude this result. The consequences to the population may appear at a distance from their causes, and look quite novel, as effects develop themselves slowly ; but they are as sure as fate. Only note, that the conditions being comparatively new, of a population subtly poisoned with venom put into the blood, careful study is necessary to trace and allocate the results, which are not similar to anything that the past has furnished.

In passing we note the plain fact, that as inherited constitutional diseases render acute temporary maladies more intractable and fatal, so the injection and ingeneration of a plane of constitutional diseases artificially communicated by vaccination, imparts to the diseases of childhood a terrible depth of mortality, and thus gives dentition, measles, whooping-cough, scarlatina, a power of destruction which they would never have in unvaccinated infants. Note also that vaccination is done just at the period when disease may be expected ; childhood and old age standing alone as periods in this respect.

The medical profession puts in only one plea in abatement of the plain inference, of universal communication of hereditary taints,—that if no “ blood ” is drawn in the act of vaccination, the vaccine disease alone is communicated, and the constitution of the vaccinifer is left out. Passing by the fact of numerous cases of syphilitic and other infection occurring from vaccination, and which are attempted to be

accounted for on the ground that blood has been drawn, or rather, which are for the most part denied point blank by the vaccinators;—what probability is there in common sense that a vesicle on a syphilitic arm should not carry the syphilis into the second infant's system, and infect its blood ? No profession but a crowned fool would dare the risk. For every drop of lymph in the body is in *rapport* with the entire blood, and by its contents commands and modifies the state of the blood. The medical hypothesis would make it appear to be unimportant to select infants for vaccinating from, carefully ; the only necessary point being to take care that the puncture is bloodless. May we not here chronicle corporate blindness as well as hardness of heart ? Is it possible that the English people can allow, that with a mind such as this reigning in the healing art, the body which practises it is making strides in practical medicine ? But a word here on the lymph.

*Lymph-poisoning.*—Coherent views of the human body have so far vanished out of modern perception, that the place of the *lymph* in the economy is overlooked. Now the cellular tissues, from which the lymphatics arise, are a kind of terminal sea to the whole of the fluids, that is to say, to the visceral lakes and rivers of the body. They are the area of a universal communication. In them especially the body is materially continuous. They reign throughout the conglobate glands, are present in all the glands, and are connected with their diseases. And yielding their lymph to the blood by the absorbents or lymphatics, they communicate to it their states and properties. They are the grand expanse of absorption. And the lymph, and its congener, the chyle, is the milk and impressible infant state of the

rest of the fluids. Swedenborg has shown these truths in his *Animal Kingdom*. Thus he says: "The lymph is the true purer blood" (vol. i. p. 219). "The cellular tissue is the emporium of the lymphatics" (p. 289). "The cellular tissues, lymphatics, thoracic duct, mesenteric glands, and receptacle of the chyle, are all continuous, and identical in use, structure, and nature" (p. 222). "The cellular coat is a lymphatic projected into a plane" (pp. 222, 319). Thus the cellular tissue, and the lymph which arises in it, pervade the constitution, and whatever modifies them produces universal visceral effects. Poisonous injection therefore of any kind communicated to the lymph, goes always either, first, to its own elective centres and peculiar seats, as in syphilis or consumption; or secondly, to the patient's weakest part, evoking his tendencies to disease, and aggravating his existing diseases. Hence vaccination, by putting animal and human virus into "the true purer blood," and into the universal arena of it, namely, the cellular tissue, "the emporium of the lymphatics," tends to distribute the diseases of which it may be the vehicle, to their own susceptible seats in the body, and also to evoke by its incitation the latent diseases of the constitution. So lymph-poisoning is worse than blood-poisoning; because the sphere invaded is higher and wider and deeper; the effects chronic; the means of elimination incomparably more difficult, and often impossible. True, many infants do not suffer appreciably; but we know that taints may be years in showing themselves. Moreover, we guard against causes of unhealth even although they affect visibly but a small number of the people. Organic molecules in Thames water are under a scientific police, and rightly so, when yet few cases of

mischiefs are traced to its effects. The common sense is, that all are injured by unwholesome influences from without, especially by habitual lymph-poisoning, whether we can trace the vitiation of health to vaccination or not.

Materialism, we may here coin an ugly word and say "matterism," reigns in it, else it would be seen that evil infections, violating the skin by the lancet, must have consequences of decay acting upon the race, although these consequences may deceive coarse observation by appearing at a distance from their causes, just as the influence of sewers and their connection with fevers was scarcely appreciated by our hard-nosed ancestors. Diseases, we know, may be dynamic as well as material; they may be suppressed from outward manifestation, and fall in long times, or even at once, upon remote faculties and organs. The vaccinated syphilis of one organism, passing into another, may not manifest itself by eruption, or chancre, or visible syphilitic taint at all, but may fall upon the nervous life, and be a raging and unappeasable lust in after life. A keener philosophy, tracking the sins of the blood through their career, may see with fatal certainty that one set of patients from this cause have syphilis in their brains and mental faculties; that another have it in their emotions; and indeed in any faculty that belongs to man; because the physical organism, in its health, and in its corruptions, is the form that determines the presence of every higher faculty in the body; the higher being according to the lower. What is said of syphilis is also true of other similarly-communited diseases. Vaccination extends them all to the very doors of the mind and the soul, and injects them into the human



race through the whole compass and complex of its nature. This is medical advance into us indeed, but if great, it is wicked.

If vaccination could give no taints but its own animal disease, it must debase all blood, or mixture has no meaning. It is a law, that in any association, the worst and meanest elements, if first admitted, and then not resisted, gradually corrupt the rest to their own standard, and then carry the organism as a new quantity by its own gravitation to a lower level still. This also vaccination does : for it mixes up in time the whole blood of the nation, and subtracts excellence as a quality overmuch wherever it goes. Now it is not wonderful that a profession which aims to advance by violation of animal lives, should be blind to the organic fact, that evil communications corrupt good blood, and that base communications embase and debase it. At present it is a profession pointed outwards into grossness of thought, and its eyes are in the ends of the earth : it is keen after sewage gas, and typhoid germs ; whilst by vaccination and its compulsion, it pours every disease and ventilates every commonness through all the little children of the land.

This is not the place to discuss the question of vaccination, because the object here is to show by a great example how the medical intellect is vitiated and deluded, as a symptom of deep causes injuriously affecting the mind of the profession. But the more the subject is probed, the more abyssal the insanity is seen to be. Two things may be noted. 1. The poison inserted into the blood of infants is fivefold : *First poison*, the matter of the vaccine disease itself. *Second poisons*, the occasional and constitutional diseases of the cow from which the matter is derived.

These are animal poisons, and tend to assimilate the blood to themselves on the animal level. *Third poison*, the vaccine disease of the human being. *Fourth poisons*, the occasional and constitutional diseases of the child and family from which the matter was taken. And, *Fifth poison*, the gathered taints of all the children through whose systems the matter has passed since it left the cow. This is what the healers of the people inject by law into the blood, or into the lymph, which is a higher blood, of every little baby in the British Islands. A fivefold coil of poison within poison ; a fivefold fang in the nation's future life.

*Note the disregard of serious physiological truth.*— In the human body, whatever enters the blood, be it even the most bland food, the juice of the grape or the pomegranate, or the fine flour of wheat, be it oil, wine, or fig, is broken up first, and then led inwards through long avenues of introduction. The most innocent food goes in most easily and first. The police and surveillance for the rest are exceeding great and many. The senses electively appetize the fine food ; it has to pass through their peremptory doors of liking and disliking ; instructed doors of memory, association, imagination, reason, wisdom, religion, in adults. It is then attacked by digestive salivas, tests, examinations, and severe juices, and questioned to the uttermost in that degree, which corresponds to the former. It is strained through organ after organ ; each a tribunal of more than social exactitude. It is absorbed by the finest systems of choice in pore and vessel, organic judgment sitting in every corner, and presiding over each inner doorway. It is submitted to glandular and lung purifications, and their fur-

naces of trials and eliminations. At last it is weighed in the balances, and minted, by supreme nerve wisdoms ; and only after all these processes is it admitted into the golden blood. This of the best food, such as good and wise men eat. The worst food is made the best of by a constant passage through bodily mercies and mitigations ; a no less sedulous though a penal process. This is physiology, and divine human decency, and like a man's life. Vaccination traverses and tramples upon all these safeguards and wisdoms ; it goes direct to the blood, or, still worse, to the lymph, and not with food ; it puts poison, introduced by puncture, and that has no test applicable to it, and can have no character given to it but that it is fivefold animal and human poison, at a blow into the very centre, thus otherwise guarded by nature in the providence of God. This is blood assassination, and like a murderer's life. The point however here is that this amazing act is the homicidal insanity of a whole profession ; and the reader is requested to study the correlation of this sin with the horrible methods of acquiring physiology now in vogue, and which surely prepare the minds of men for similar darkness and its deeds in medical practice.

## IX.

### DECAY OF THE OLD MEDICINE.

*Symptoms.*—Other instances might be given to prove that some powerful unperceived cause is at work in medical life, and blunts the faculties of a very humane class of persons to the true and full

exercise of their calling. Observe the jealousy of old medicine to homœopathy, which they despise instead of studying, and while they crouch before it in practice, they will not appropriate the dynamic virtues and the blessings of gentleness which lie in it. Their own corporate anger is what they feel and know of homœopathy. Look at the medical grasping at power and place, that the dogmas of the most fluctuating and uncertain of arts and sciences may be secured and attested, not by nature but by Parliament. See the empire of violent drugs, of quinine and calomel and chemicals, still holding much of its old sway. Mark the new extension of opiate delusions, the chloroforms and chlorals, which are committed as a habit, and a destroying habit it is, to the sick. Look at the vast hospitals, which are medical and surgical thrones, whereunder patients die at a rate unknown to private practice. Observe corporate medical secrecy and its technical pharmacopœias, which warn the public from learning the mastery of its own diseases. It were easy to extend the list of these grave symptoms of the decay of old medicine ; symptoms doubtless of long standing, but which show for so much death in the light of a new age. Clearly some cause is at work to keep these symptoms active at a time when public opinion describes the mischief, and when the pressure of better things and systems from without abashes it and tends to abate it. Is it not fair to suppose that a great clique with vivisection in its midst, which holds up this thing as a way to truth, and a means to good, should feel it has something to conceal, should draw darkness round it as a mantle, should resist questioning with nervous arrogance, and play more and more for condonation, and for governmental power over



all who resist its sway. The dog in office is a poor symbol of it; the torturers' instruments in office are a jealous and harmful person indeed.

It will be said that few medical men have anything to do with vivisection: thousands of them would refuse personally to violate any living animal. The complicity, however, of those who know of the thing, and yet do not work to oppose it, is not the less a fact. Violation of animal life, more or less, reigns in our centre, and many eminent men adopt and endorse it. The lust of it is spread through our body politic. Its suggestions are in us, its doctrines are in us, the fruit of its practices is in us; its dire cruelty while unresisted by us is in us: and its consequences will come upon us. Our plebiscite is in its favour; and innocent-looking though thousands of us be, we must partake of its doom. That is the way in which bodies of men suffer; if they are not rising to higher forms of virtue, they descend to the level of their own lowest members, who give them the word that rules the day. And then a judgment comes.

The stupefaction of medicine from this among other causes, has stupefied the public and the other professions. The chloral of medical secrecy, the false honour of *esprit de corps*, has shut their brains, and kidnapped their voices, which are whispers where they should be indignant thunders. The clergyman and the lawyer, professional themselves, become accomplices, and refuse to make up their minds whether violation of animals is good or bad, because it is a medical question; they refuse to meddle with compulsory vaccination for the same reason; they must take instructions from the lords of medicine on all such topics. In this state of things, the heart

and the conscience as guides are dispensed with, and Royal Commissions, in which the offenders who are on trial sit enthroned, give doubtful utterance, in which good is cheated, and evil goes greatly free.

There are no medical or surgical questions in the sense which medical despotism desires. Every day of treatment of a case is submitted to by the public from grounds of reason proper to the public itself; if a doctor proposes to take a leg off, the patient and his friends are the last judges whether it shall be done, or not; they are often correct in their refusals. They call in the doctor, they dismiss the doctor; they are still sovereign (save in parliamentary vaccination) in their homes. If they too would not be accomplices in atrocities, they must judge for themselves whether the things we are considering be good or bad, right or wrong. Continually before the bar of their own judgment, which reflects a judgment to come, they must, by what beats in their own bosoms, refuse the abominable, though all the Pharisees of all the professions declare that they speak blasphemy, and are unknown to science. Decent common humanity, which is sure to have common sense close to it, is supreme judge of all these things. If the common sense is not yet apparent, let the common humanity, like a naked new-born babe, come forth alone, and God will help it to light and to victory. One infant, it is said by Swedenborg, from his experience, can put to tortured flight a whole infernal society. The public innocence has only to look at the violators, and they will vanish from the land.

## X.

## EXTENSION AND DECAY OF THE OLD SURGERY.

*The Influence of Vivisection upon Surgery is and has been for Evil.*—The first duty and counsel of surgery is to decide from pure humanity and its wisdom, whether operations shall be done or not; and, in the sight of God and man, to refuse to perform them whenever they are unnecessary. When they must be done, the second duty is to do them well. The first and principal point depends upon the character of the surgeon; upon his intolerance from the heart of all cruelty; upon his asking himself whether, under the circumstances, he would have the operation done to himself, or to his wife or daughter; or whether he would wait, and try something else a little more out of the common than cutting. This depends again at last upon his constant prayer to the Lord to help him against corporal cruelty, which is a danger in his profession. Now this surgeon character, of humanity reigning over and in the knife, of human love most tender in his steel, cannot coexist in the same heart with the admission of violation as a proper practice. No man can serve the two masters, unbounded deliberate cruelty, and deliberate humanity. The cruelty will be in the inside, and the humanity outside, in the reputation. The consequence must be, and is, that numerous operations are performed in direct contravention of the law, "Do unto others as ye would that others should do unto you;" which law is the bill of rights

of patients, and should be absolute over the consciences of surgeons.

Passing from individual cases, the contraction of operative surgery within the smallest possible limits, the regulated contraction, the restricted permission of the art, should be the normal aim of surgeons; but its extension in new directions is alarming. Chloroform, humane on one face, is inhuman on the other. Patients in hospital, once insensible, may be vivisected indeed; they have no control over what is done to them; and the knife which is presumed, often erroneously, to give no pain, has on this account the less conscience. The cut nerves and flesh are however there for life, with the horror in them afterwards, if the patient awakens. It is impossible to disconnect the strides of surgery from those of animal violation. Two such things cannot meet together in the surgical mind, without the one influencing the other towards the permitted dissection of the living.

In private practice, men of great mechanical skill operate enormously, the delusion of chloroform, that nothing is being done, assisting the public to submit. The excision of eyes, useless operations upon cancer, operations disastrous for female complaints, prevail to a new extent, where many of them might be dispensed with. They are lucrative. Moreover, there is a growing practice of semi-surgical operation upon every open avenue of the body. Internal medical cure is discouraged; and the nervous diseased consciousness of the sick is added to numerous maladies by the internal application of local chemicals and surgicals to all the available passages daily. It is well that the human body has only a certain number of gates, and that instruments cannot get far into

these; if the heart could be got at from without plasters would be laid upon it: the throbbing surface would taste every drug, and surgery would assay to mend its valves, or to cut it for the stone in its ossifications. There would not be an organ unvisited by subtle ministers of violence if only the organ could be reached without immediate manslaughter. Judging by present appearances, internal treatment would not long hold its own where treatment from without could be administered. External treatment is adjudged to be comparatively real, and satisfies the senses of both parties, that something has been done. But in the meantime the surgeon has not answered to himself the true surgical question, Am I doing to others as I would that others should do unto me?

*Surgery, on its bad side, paralyses the patient's rational faculty.*—Few persons bring a formidable complaint to the surgeon for his decision without fear and shrinking; and if he says that such an operation must be performed, they accredit him with disinterested humanity, and they either have the operation done, or they are left in the presence of panic. It is a terrible alternative, and the present writer has witnessed the struggle, and seen the panic end in an unjustifiable operation. This is a consequence not remote of unscrupulous surgery, as such surgery is itself a direct communicant with cruelty in whatever forms it exists in the education of the profession.

It has been said that vivisection improves skill of cutting, and that it is humane to patients, because those who have frequently operated on live flesh not human, but canine, or feline, can acquire a dexterity in the process. So they can; a cruel dexterity—a

great proclivity to be dexterous. But sooner than acquire a lust of operating, and do things against the Lord's law, it were better that they remain bunglers. They would be thrown upon more spiritual ways, upon hopeful patience, upon gentle means, and cure would sometimes meet them there. The objection to surgical operations performed by learners upon living animals, is, that they are diabolically cruel, and destroy the heart and hand that does them. They destroy the hand, because they cut off its communication with the conscience, which is the proper limit of all work and skill whatever, and, in then multiplying operations, plucking glory and pocketing fees, that hand does much evil for little good, more evil than a bungler could effect.

But history does not show that the rearing of great surgeons depends upon previous vivisections of animals. For every strictly necessary operation is itself a fine vivisection; a beautiful and humane vivisection; a thing pleasant to a good surgeon to see. The genius of good and use comes into it, and the experience. By cultivating this genius and this experience, under the Lord's surgical law, "Do unto others," etc., all the skill that is required will come into the fingers of the operator, and invention will flourish in his mind. Moreover, the dead body supplies a perfect field for material operations. The surgical gift, availing itself of that experience, is equipped for whatever ought to be done in this way to human beings. In using the words, the surgical gift, it is proper to recollect that many practising surgeons have it not. In conscience, they ought not to attempt such terrible proofs of themselves as operations upon their fellows; if they require to operate on the eyes of living animals

before they can do the like to men and women, they should resign the field. In the new surgery of conscience, few operations will be performed comparatively; and the great hands, greatest first in not doing, will be able to manage them all.

A point is made of Sir Astley Cooper experimentally tying the descending aorta of a living dog, that he might ascertain if circulation would be carried on by the arterial branches above and below; for he wished to isolate an aortic aneurism in a patient. There was a risk that circulation would stop if he tied the aorta. This risk he wished to eliminate. If he had a right to do the thing, he had a right to face the risk, as he had often done before in surgical experiments. Fine injection in the dead subject would have settled the right so far as it lay in the possibility of a re-established circulation; and the experiment on the dog could do no more; nay, it could not do so much; because the anastomosis of vessels in the dog is not the same as in the man; and the inference of the patient's risk here is therefore mere conjecture. In the modern operations for the removal of great ovarian tumours, probably fifty per cent. of the patients die. The surgeons contend that they are absolved in the matter of the risk, and this, though they have cut no ovarian tumours from animals. Sir Astley Cooper would have been in the same category as they, without the operation performed on the dog; nay, he was this continually in his large daily practice. He would have taken what he had to take, the risk of the case, and accepted the patient's death which followed. As it was, his vivisection founded no practice of surgery.

## XI.

EVIL AND FALSE MEDICINE AND SURGERY, AND THEIR  
RULE BY FEAR.

*Vivisection has no relations with true medicine and surgery.*—Before penal laws reduce vivisection to a crime, this point may be discussed and settled by tabular statements. The tables will answer the question, What are the specific individual points of *good* that vivisection has contributed to the healing arts? It is a revolutionary subject to broach, because it will bring in question, not the share which vivisection may have had in suggesting new practices, but whether those practices are good or baneful. The medical profession on its most delicate affairs is at the bar on such an inquiry; which constitutes the people long operated on the plaintiff, and the profession the defendant, and humanity and conscience, not science, the judge. This will affect the equilibrium of all the professions, and will especially shake the autocracy of medicine, submit it to a vigilant popular tribunal, and shift and subordinate the medical mind and conscience as a centre in the country.

The writer is convinced that no good has come of vivisection that could not come by other ways. Such knowledge may, indeed, come by two ways. You may ascertain that an animal has heart and lungs, either by opening it after it is dead, or by cutting it open alive; but there is no prerogative, but delusive knowledge, in the latter operation. So also you may acquire skill in surgery either by cutting and maiming the living, or by operating upon the dead subject; or by ascending from small operations to



greater ones, which is the way in every other department of life. This way, the opposite of routine, is the *via trita* of the gifted surgeon. Surgery, therefore, in its purity, protests against the horrors of the French veterinary schools, where living horses are cut up to teach youth the art of operating, to teach them a direful routine. This gives pupils the lust of operating, which is the demon of surgery. And true medical practice borrows no light from vivisection, or from the poisoning and pollution of animals. Medicine gathers from the latter, materialism of thought, and chemical violence of practice; impatience of natural processes of cure; interference with cure; the lust of drugging and doing, which is one demon of medicine. These positions will stand, until by tabulated results the *good* things which medicine and surgery have derived from vivisection, and which could not come without it, are demonstrated in detail *to the public*, which is virtually called in where daring evil is arrested, or practical good is pleaded.

But the tables demonstrating to the judicial public, which may call any schools of medicine as witnesses, the practical good derived from vivisection, will be incomplete unless they are opposed by tables setting forth in detail the charges of evil. These will consist principally of influences, of effects upon professional character, and of the multiplication of practices on human beings like those which vivisection does upon animals. They will charge the worst routine engendered as a habit of practice. They will record the opening through the human heart and mind, of the vivisectional sodoms into the operating theatre. They will set up a distinct charge of the existence of an *evil and false surgery and medicine*, and trace these corrupt institutes to one of their sources in the

cruel ways of an evil and false science. Of course it is open to the defendants to produce tables of the beneficial and humanising influences of cutting up animals alive, and to exhibit the vein of mercy that runs from their bleeding entrails into human medicine and surgery. The balance can then be struck, and it can be seen whether vivisection, abominable on the very face of it, presents an exception to the rule, that a good tree cannot bring forth bad fruit, nor a corrupt tree good fruit.

*An evil and false medicine and surgery gives wrong hopes and a base love of the bodily natural life to mankind; it is a vassal of the luxury of the people.*—One plea, and the main practical plea for the torments inflicted upon animals is, that they tend to mitigate human suffering and to lengthen life. This is here denied *in toto*. But were it valid, it would furnish no excuse for committing evils. Life and health may be purchased too dearly. A man who runs away from his place in battle, or from his post of duty anywhere, may purchase life and health, and retire into comfortable quarters for “a good old age,” but at the expense of his manhood, and to the ruin of his soul. He is slain, a dead man, in his better part, and his health and home are his disgrace. He had better be in the other world, or hobbling about on one leg, or gathered anywhere into the noble wreckage of fortune, but still upright and entire in his spiritual honour. Medicine and surgery have no comprehension of this plain truth, and would save their patients by means that are alien to common honour and honesty; they would bleed the poor into the veins of the rich, and leave the rich poor indeed. For they teach the axiom, Life at any price, and give a value to the natural life over the spiritual life,

which makes the fear of death predominant and continual, and life a wasting and a weakness. They may be said to inculcate the fear of death, and to live by panic, and thus to increase sorrows and shames immeasurably. And this leads to the introduction of any arts that will promise rejuvenescence, and that will paint roses on the old rakes of society; and it ultimates in the hope that a secret may at last be discovered that will make the body and *cadaver* itself immortal, and independent of the gods of chance and change; that one lucky bubble of the pot of protoplasm, and man is "lord of death." Material means after material means is tried in this agony for life, and the true immortality is omitted; although this is the spring and source of whatever life is worth having, and to shatter its hopes and fears is to destroy the future of any race which stands upright by honesty alone. Purity is gone out of the world thus. Vaccination is a case here. The whole race is fouled with diseases to allay its panic about one disease. If you can only get rid of that, which is the present spectre of Fear! The same panic line of thinking makes men, under medicine, attempt to eat themselves into immortality, and to drink themselves into immortality: it makes flesh and brandy the sacraments of the death-bed; keeps wretched bodies here which are bound to depart; and counterworks and keeps waiting the angels of mercy and life on the other side. It is because evil and false medicine encourages men to believe that they have a right to take all means to live in their carcases, all cruel means, rather than accept the divine risk of living to their souls. Such medicine is the direct antagonist to the Lord's words, "He that would save his life shall lose it, and he that would

lose his life for My sake, shall save it unto life eternal."

It also follows from this that a healing art, impregnated with violence of materialism, loses faith in spiritual means of cure, derides them as nothings, and hates them as opposing its own gross ways; is closed to human love, which loves the whole man's health, not the health of his body alone; and has no inspirations from above, no happy moments of gifts for others; no sympathy with that Lord who made us in His image and likeness, and who alone can make our arts conservative of that image and likeness by our obedience to His will. It follows, in short, that such a healing art is a bad healer, tortures and shortens, not blesses and lengthens life, and leaves out the marrow of cure.

*An evil and false Medicine and Surgery fix Fear.*— Besides every disease which requires treatment, fear, adding itself to the disease, and localized about it, is antagonistic to the skill of the physician and the process of cure. Now in many cases the disease is a limited material thing; but the venomous cloud of fear settling upon it, extends it about through the body and the mind, and gives it a portentous circumference. Faith and trust in the Lord tend to banish this fear with its miserable anxieties, where the mind is willing and strong enough to entertain the heavenly guests. Where this is the case, disease is held at bay, and confined to its real dimensions; and it often leaves the organism where it has no encouragement, attacked and routed by the interior health. Mere cheerfulness from a high source can sometimes smile away monsters from the body. But all this spring of well-being is attacked by materialism, which finds in every symptom only fresh food for violent appliances;



by its paraphernalia of examination imports new panics into the suffering frame, and fixes as morbid substances the shadows of weakness. If materialism does this, vivisection, which is the breaking open of life to prove with fingers and eyes what life is, and which is therefore malignant materialism, with a main end to violate organization, stands at the fountain-head of the causes which make evil and false medicine into the destroyer not only of the body, but of the mind in the body, of the sick. It is the last pungency and injecting cobra tooth of all such art.

And such materialism, with such an inspiration behind it, breaks down altogether any final hope of the cure of the great foundations of disease. For it is a rule, borne out by sacred history and experience, that the more powerful the healing Word is, the more merely symptomatic and circumferential the whole disease becomes, and retreats to a greater depth before the virtue, until at length physical ill is shown, by such regulated defeat, to have none but a spiritual substance; whereas this materialism aggravates disease, being at one with all corruption, and vice goes out of it, and fills the measures of death.

## XII.

### THE CIRCULATION OF EVIL.

*The violations ruling in Scientism are closely represented by their own branches in the life of Professions.—Thus, violational medicine and surgery are extant in the grossness of drugging, in the physical invasion of the body on every pretext, in the multiplication of instrumental means by which this is*

accomplished, and in the spread of surgery uncontrolled by conscience; also, in the obstinate rejection of mild and efficient means of cure and treatment; such, for example, as the gentle medicaments employed in homœopathy; and in the casting of those who adopt them out of the clique of the profession. The latter is a social violation of good. *Pollutive medicine and surgery* exist in the now universal practice of vaccination, which poisons the whole community at least once in their lives, and aims to do so many times in revaccination. Also in the congregation of diseases in great hospitals, where they are focussed, and whence they are extended on the wings of the air, and on the greater wings of panic. One mental domain of this evil branch lies in the terrors which medicine inspires about diseases to come, and in the operation of these terrors upon the public as motives for building new hospitals by private begging and State or county aid. These are artificial infestations and pollutions of the peace of the general health. *Adulterine medicine and surgery* exist in the aid which medicine affords to the impure State to provide license for the soldier class, and for whomsoever else it may concern in garrison towns, or as they are called, "subjected districts," so that brothels may be clean and prostitution safe. This, with numerous consequences, comes of the illicit connexion of medicine with the State, the proclivity to which connexion is engendered by evils in medicine itself, many of which are fed by the scientism which underlies it. These subjects furnish studies of social physiology, and future statesmen will see their connexions, and consider them well. They have already occupied attention in these pages, but are here brought forward again to show the currents of

influence to and fro in which our evils live, and especially, for recognition's sake, to track them to their hearts of cruelty, and to show the social circulations thence.

And although the matter does not yet belong to the present series, it occurs to remark how great the need is for the British nation and people to abjure the responsibility of fostering germs of evil which have such vast profligacies connected with them by ascertained relationship. This the State at present will not do; the people under God are the hope. The first step is to insist on the withdrawal of State aid of every kind from science, and leave it to itself. The second step is to discharter medicine, to abolish its connexion with Government, leaving it to be called in, as the private physician is called in, when its services are required. A new public mind, and a new power of health, will follow these emancipations, and medicine itself will rise, like Lazarus, from its grave. Laws of public safety,—where necessary, penal laws forbidding the evils spoken of above,—must consolidate the order which enlightened liberty has begun.

### XIII.

#### VIVISECTION CORRUPTS AND DESTROYS THE PRINCIPLES OF MEDICAL AND SURGICAL EDUCATION, AND OF MEDICAL RELIGION.

This proposition is a truism hard to talk of because it is so certain. Classes of young men cannot see living creatures violated through prolonged operations by those who are the educators, without having their minds inured to cruelty. It comes to them

with every sanction. They think less of these deeds every time they are witnessed, and if tenderness of heart and conscience has anything to do with the healing art,—and it has everything to do,—they are killing the root of their own calling in “receiving bloody instruction.” The tree of cruelty does not bear the fruit of medical and surgical service. Full of an insane ambition to know at the cost of the worst way, vivisection imparts into its scholars, recklessness against all flesh, and in time, money-making out of the careful recklessness. It isolates medicine from the Lord, and builds up the student apart from, and in defiance of, the first law of medicine and surgery, and of all work whatever: “Do unto others as ye would that others should do unto you.” It explodes medical education.

Self-evident as this is, it can now be perceived only by the public; a proof that the whole bitterness of the case is true, is, that the medical and surgical profession can no longer see it. The body, as a body, is so depraved by it, that common vision of right and wrong on this point is lost.

*The violation of life by scientism strikes medicine more than the other arts on the religious side, and injures its highest life.*—Because, from lack of strong faith in the unity of creation, and the order of the creatures, medicine is the only art which seems to have any great concern with organic physiology, the professors of this art appropriate to themselves especially the good and the evil of physiological methods. Hence it is that violations of animals, seeming to be medical methods, flow with destructive force into the medical conscience, and hurt its religion. They propose Moloch over the spiritual springs of the profession.

It is common to say that human nature repeats itself; but few persons recognize the repetitions if they are correspondences, and not literal copies. Scientism, in the violations here spoken of, that is to say, scientism averse from God, is a heathen *cultus*, with abominable rites; as much so as the Aztec religion, in which youths were bred and kept in ecclesiastical menageries for sacrifice by the priests. None of the materials of such a *cultus* are absent. There is the goddess science, man-made, with privileges over life and death. The artificial temple constructed for cruel rites: cruelty organized, and rising against the sky. The laboratory of violation at the top of knowledge. The honoured priesthood of scientism, whom to question is laical impiety. The result is accepted agonies, spilt blood, and propitiated yet ever hungry goddess. Great popular assemblies, British Associations, hushed, or plaudant, around the ministers of the violational church. In short, the selfhood goldenly accoutred as high priest of nature, and sacrificing humanity, love, and kindness, to evil, false and foolish ambitions which are the inevitable gods when the Lord God Almighty is displaced.

This *cultus*, this evil religion, subsists in the heart of medicine, until by private and public repentance it is cast out as abominable sin. The practices can first be disallowed and cast out; and the medical societies of the kingdom have this battle to fight. They will then see more clearly the infernal root; and afterwards scientism, as self-love, will come before the bar of consciences and societies, and be striven with for many a long year before its pride is subdued, for this belongs to the deeper evils of the heart.

## XIV.

## VIVISECTION CORRUPTS AND HARDENS THE NON-MEDICAL PUBLIC.

Are these subtleties? Or are they broad but stoutly-denied and well-derided facts? Has the cutting up of animals alive any such long cords of communication with the profession, society at large, and Parliament, as is here asserted? The thing being diabolical in its inception, execution, organization, and angers of defence, for vivisection is white with many furies, look how the case stands with its associations. It sits in the halls of science; presides over her assemblies; lives about royal courts, and frequents the tables of the great; and scientific ladies improving grace softly regret its necessity, while agreeing that science must be served first, and humanity be thought of afterwards. This amounts to an influence which extends to all classes of the people. Take any other great and unnatural wickedness; and suppose that the well-known doer and repeater of it is always in the foremost rank of the best society; that the good and distinguished women of the country are about him as an equal; and that he is the confidential adviser of a large circle in public and private affairs. Suppose further that there are many such men, polished in the wickedness, and great in the society; and where then is the society going to? Clearly it will do things on the same level of evil as that to which it has descended in these voluntary associations which the men described. So in vivisection. There is no subtlety in tracing its

influence through every profession which has not as a body denounced it. At this moment it is the sin of England herself. With few exceptions, the great organs of the press, markedly the chief London newspapers, are apathetic to its influence; it has made them cold and cruel, and they turn the subject over languidly, as if it were no concern of theirs, and the perpetrators must settle it among themselves. The head centres of vivisection, the Red Indians of science, they hope will not scalp and torture beyond what is necessary and proper. If they do anything too much, it is a medical subject, difficult for the common mind, and the *Lancet* must look to it.

*Royal Commissions.*—Among the public signs of increasing hardness of heart in such things, none is so striking as the abuse of Royal Commissions. Some great evil, such as the maltreatment of women to ordain them for safe abuse by the soldiers of the State, or this very matter of the violation of living creatures, comes before Parliament; the horror beats in the public heart; but successive ministers of the day cannot or dare not say whether the thing is good or bad, but refer it to a Royal Commission. The very entertainment of the question is a disgrace to political nature. The criminality becomes to the perpetrators less criminal, to the conscience less hideous, from the fact that a Prime Minister has to refer the matter to an elaborate tribunal, sitting for weeks or months, to decide whether it is right or wrong. Such a commission marks a public advance in the confusion of good and evil. It betokens paralysis of the perception of good, and preparation for the legalized preponderance and fresh State sanction of wickedness. Accordingly, these Royal

Commissions ordinarily result in compromises with public sin, and in condoning, and generally complimenting the sinners as valuable public servants, to whom the virtue of prudence is commended; and the evil issues from them in official guise; red then with the love of dominion as well as with the first hand of violence. Recent experience in two cases shews that they are the quiet decorous nests in which the eggs of corporate cruelty are hatched; and the brood is transferred from individuals and professionals into the mind of the nation.

*Wickedness strangely coincides and correlates with wickedness in the Physiology of Society.*—Strangely, only because the case is not comprehended. Human society in any country is one man. Its thoughts and feelings as a society are organic. Tolerated villanies debase the whole body, and, in the present swift movement of the world, at a rapid rate. Conscience falls like a plummet down the sea of evil. Practices that were rebuked twenty years ago are now in the market and the forum, and have passed from manners into morals. The general atmosphere of the State blunts each mind to its own peculiar evils. Wrong is not so wrong as it was. The wife-beater, the garotter, the authors of crimes of violence and unnatural crimes at the coarse end of the one man, English society, receive in "reflex action" and "unconscious cerebration" the fine permitted cruelties and abominations of scientist schools. It cannot be otherwise where there is a general mind; the great spine of moral habit in the people is constantly transmitting to and fro impressions, for good or for evil; and the perverted intelligence of organic centres causes spasms of murder and violence in the poor ignorant wicked circumferences far and wide.



*Violation of life by scientism, unless nationally reprobated, despoils the efforts made by the benevolent against common cruelty.*—This is self-evident. The plea of societies for the protection of animals from mankind, is the wickedness and cruelty of infringing their bodies by ill-treatment; such societies are founded upon the perception and declaration of this truth without permission of logic. Scientism denies this perception, and creates a factory and arsenal of cruelty out of the denial. Once admit its foot, and the other position, that violation is heinous, falls to the ground. And as scientism works by plan, like the man of Bremerhaven, and the animals of the world are in its design, and arts and sciences are used for carrying it forth, the scope of torture is so vast that whatever common bad men do to their beasts in kicks and with cudgels, or in games, is ridiculous in consideration. The greater evil includes the lesser, and demonstrates it into right. Obviously the humanity of the country represented in benevolent institutions is confused and paralyzed until the head of this crime is crushed.

## XV.

## SOCIAL PHYSIOLOGY BY INSTANCES.

Events of every day supply instances and instruction of the transmission of evil to and fro in the human body of society, what is called in medicine metastasis of disease; and also of the growth of evils from their first wicked thoughts or germs, from their true protomorphs, tiny and unperceived, to monstrous destructions. *E.g.*, the explosion of dynamite at

Bremerhaven was, it seems, the failure of a deliberate and carefully mechanized plan to blow up the great ocean steamers full of passengers, in order to realize insurances upon the loss of the vessels. It was destruction by a law, and involved no dislikes or passions: simply Self gnawing wealth as its bone. To it there were no persons, but only gold, on which a certain amount of flesh was the wart and the accident. Now here was a demoniacal possession, a hell with lightning for its fingers, and it compassed the planet in its gripe. But it is the same disease as sending ships to sea bulkladen, or rotten ships, or ships too heavy, or ships with destructive cargoes of iron on board; or sending them into Baltic winters, and realizing insurances upon their going, with or without all hands, to the bottom. The one wickedness flows into the other. The principle, the first vaccination by the tempter, self, is but one; the last development of it at Bremerhaven looks more shocking, though had it taken place at sea unwittingly, Lloyd's page would have been clean enough. If biologists studied these things instead of the frivolities which now occupy them, they would trace the connexion between the first dream of wicked insurance, and the ultimate aim of general explosion, as clearly as between one tubercle in the body and lines of consumptive families.

Furthermore, when the protomorph, self against God and man, is struck upon, we connect this wickedness with other developments of the same selfhood. For instance, the prosecution of the pleasures and rights of unrul'd Self existing in a man of an imperial family, and persuading him that a certain nation is his to be under him, first as a tiny desire attended by pleasing thoughts awakens him

to its life, brings him on in culture, and dandles him in the good he will do. This ends in great massacres, in a nation emptied of its own mind, and filled with his selfhood, in wars and countless murders to aggrandize and protect that self; and at last in his self-deification as the saviour of society, when his godhood makes a heaven out of his sin. This self, this calm, crowned, passionless self, which has its ill work done by instruments, while its own hands show white and clean, is a far lower deeper degree of the same quality which reigns among ship-owning wreckers, and in the man of Bremerhaven; a supreme variety, the most destructive of all save religious dominion, of the protomorph of evil, atheist Self.

Now if these great patent facts were studied as a part of the organic physiology of society,—and Swedenborg has given abundant lines for the study of them, and the world every day supplies the facts,—communications would be suspected, and evils would be traced, and might be treated by statesmen; and then if these evils were looked at from the point of view of correspondences and correlations, the diseases and taints of the physical body, even the deepest, would fall under clear causation, and into series and order, and their extensions from germs to deaths, and from one set of organisms to another, would no longer be overlooked.

*Biology of Vivisection.*—This is a wide theme, and the beginning of it belongs to the perceptive physiology of a New Church, and a not distant future. It will occupy us presently in these pages. Suffice it to say here that there is complete parallelism between the human form as we know it in our own bodies, and the form of that *maximus homo*,

humanity. Now, in the body, if a malignant germinal spot commences, it perverts to itself the uses of blood and tissue, and grows in size and visible malice at the expense of the organization. No matter how small the spot at first, how fair the cheek, how fine the limbs, how good the organs; the destroyer is there, because the body in which it works is one and indivisible. The spot represents a love of dominion which means to have the whole body for its own. Therefore you cannot point to hand or eye as intact, for you know that destruction is in them. Least of all do the clothes alter the facts. Just so, the germ of wickedness, planted voluntarily in the life's love of a single man, occupies him first, and converts him into a malice; and then stands as a dominion and a destruction in his profession and his society. You can see this best in the human body, because it is there a sensual fact; you can know and perceive it best in society, because there it is a principle and an intelligible fact. You can understand the malignant disease of a mind better than that of a body, because the materials of the first disease are intellectual and conscious elements. Putting the two together, the sensual diseases, and the diseases of the will, you find a correspondence by which each illustrates the other. So you can see in both cases how malignity of disease is born; and that in each case it is coincident in extent with its respective man; in the body with the body; in society with humanity. For example, in the latter organism you have at this day many minds in all civilized countries which are voluntarily and practically familiar with horrible deeds against animal life, and fashioned externally with pretexts justifying them. Those minds, social cancers and



fungi hæmatodes, are cells filled with dreadful imagery, the experiences of their laboratories; not one horror is forgotten, or forgettable; the life's love, grave with habit, takes care of that; the experiences will exist in those minds here and hereafter; and unless repentance come, the determination to continue the deeds will be aggressively perpetual. Every dog of the fifteen thousand will live in the Florentine violator's aorta. This swelling of mortal sin is set in the very tissues and near the heart of society; for the worse any such thing is, the nearer it is to the heart; and whether visible or not elsewhere at a given time, it pervades the world. All social diseases, otherwise superficial, are worse for it, being founded perforce upon its circumstance and terrible base. It is therefore mere physiology to connect the wickedness in question, and especially the intellectual confirmation of it which makes it presently incurable, and the professional pride, with all murder and violence done by coarser and more ignorant men in the same social body; and to see in this immeasurable sin an infernal stratum on which rest those more casual crimes which are laid hold of by the law. Crime indeed existed before vivisection; but we signal it alone here as a responsible inheritor of the ancient cruelty which is written in the history of our race.

*The violation of animals in the rites of scientism threatens public order.*—The British people has been prominent for humanity to animals, and there is scarcely a great poet or novelist who has not left our society a legacy of sound regard for them, and put the brand of denunciation upon wanton cruelty. Therefore as a people we are tender to them, and prompt to indignant action when inhumanity is done.

The very word humanity, used in this sense, marks the high kinship of this tenderness with what is best in our national character. The law hitherto with faithful step follows this kindness of the people, and the magistracy administers it, often with regret that its provisions are too merciful to evildoers. But here comes in a thing, not new in its existence, but quite new in its pretensions and extent, introduced by a sect of scientism, a thing beyond common atrocity, such in its horrors as the wildest poet, or the most fanciful novelist, even a Poe, has never dreamed of depicting or denouncing; and this scientism, cool, red-handed, and dressed for fashionable society, meets the genial heart of the English people. It is little to say that order is imperilled. Undoubtedly we love to abide under the laws, but then the laws must have a place to take our hearts into, or we cannot long so abide. If lynching began, and borrowed from Shakespeare,

"I'll put in every honest hand a whip  
To lash the rascals naked through the world;"

that were an evil end to the law itself; a consummation for it in England—a consummation to be deprecated, and by all means avoided. But the law must be prompt, or such things may happen. The sure thing is that conviction for such offences against the violators would carry laurels to the convict from the hearts and souls of all good men and women, from the Queen downwards, and prison would be triumph. The one point which Parliament needs consider is, what amount of promptitude will meet the case in the interest of public order. A Royal Commission which can debate the matter, is beside the question, and out of the responsibility;

but Parliament, representing the British people, for the protection of its own supreme interests, cannot be *dilettante* over horrors which may evoke the nation's steel. Indifference to drowning men was tried with Plimsoll's case, but dizzied hypocrisy reeled before him, and Parliament was eclipsed and consummated for the time.

The plain fact is that there are men among us who cannot be trusted to have any cheap animal near them without a horrible suspicion attaching to the case; who can make no purchase of monkeys or other creatures without shocking the public; whose visit to a "dogs' home" ought not to be known to the neighbourhood for the sake of its peace of mind; men for whom Nero's *ne quidem musca* is a solitude and isolation which alone can make society content; men to whom animal life should be cancelled, as "sleep no more" was in the series,—“Macbeth has murdered sleep.” We may then surround these considerations with the certainty that such violations, whatever law may do short of suppression, tend from the side of honesty itself to the violation of social order; and must be dealt with from that point of view by Parliament, and dealt with at once.

## XVI.

### VIOLATION OF ANIMALS DESTROYS ORGANIC KNOWLEDGE.

*Vivisection prevents any organic spiritual views of the human and social bodies from coming into existence; and correlation, not of brute forces, but of hearts, consciences, and deeds, from being thereby discerned.*—For vivisection lives by destructions,

and is the record of isolated agonies and spasms, whereas the correspondence indicated, between social and organic truths, is the result of a high philosophy, directed by adequate genius, and regards living organs in their places in the economy of the human form. That form is the literal expression of society; and society may be formulated in its physiology; and its interiors, dark in themselves to the senses, may be made translucent and shining by the lamp of the greater man, society, suspended in their midst. This is progressive physiology; all else is inept; and this it is one of the main businesses of materialistic violation to crush and to ignore. True human physiology is the way of reasoning from the spiritual to the natural man, from light to darkness, from self-evident things and great facts, to organs which are their expressions, as it were the words of the Author of all these substances in which man is conveyed into bodily action and existence in this world. He is spoken forth through the order of his body, and to read the book of that order, with all its meanings of interior faculties, is human physiology. Similarly, to read the book of a dog's nature, and see in it all the dog, is canine physiology. And so on of every animal. What is common to all is not distinctive of any. The fact that the liver secretes bile is no part of the human physiology of the liver. All livers, of men and snails alike, secrete bile. The hard, but inevitable condition of the human physiology of the liver, is, to show that the liver and all its functions in a man are the man, that they reflect and represent him, that they are as human as his face, or as his wife and children; and more closely human than his cities. It is the soul, and practical belief in the soul as being itself the real

man, and fuller of organism and order than the material body built of the bricks of nature can be, that affirms the possibility of this grand knowledge, which makes all organizations distinct, and shows their correspondence with their inhabitants; and which will ultimately make them self-evident; so that given an instinct, or a passion, or a faculty, you shall see why the organic machinery that carries it must be suspended in the corporeal system where it is and how it is. For the attraction of soul to organ, and the association of organ with organ by that attraction, compacts the system, and closes in the whole. The man is the result, and the new point of departure of the gathered manhood of all his organs.

The dead body, human anatomy, offers the matter to this physiology; the living body, of and in which we are conscious, and in which we abide, gives such physiology senses; and the internal rational mind, believing in God and spirit, and human society of their creating and maintaining, by potent roads of analogy, in minds gifted by influx for the work, fills the physiology with the corresponding higher life in every department. The human heart is the form of the human loves; the human lungs are the form of the human understanding; and each can be studied in and from each. There is no inference here, but capacity of direct knowledge. The master of the house gradually learns about the house which has been given to him by the Almighty, and about the furnitures of the house, and their uses to him, which are the reasons of their being. This again is human physiology.

*The present so-called human physiology, in so far as it is founded upon vivisection, contains no direct knowledge, but is the inference of an inference.—It*

infers from animals cut open to animals soul-tight, from bleeding fragments to happy and peaceful animals, from tortures to functions of happy order; and the inference will not run, because the cases are hateful to each other. There is no analogy. Then it has to infer from the patched physiological dog to the dead human body, where again there is no human analogy; for everything truly human in bare mechanism is left out in the dog, however perfect. Then again it must infer from the dead body of the man to the life of the man, which dead body, so used, imports insurgent death, and not life. Analogy fails here also. The cutting-up of living people is hopeless at present, or it would logically be attempted. Were it done, the vivisectioned man would offer less analogy to the living man than the vivisectioned dog to the living dog, because there is so much more to be violated and spilt in the former than in the latter case. Thus truly the gates of science are valvular, and open from above downwards, but cannot be opened from below upwards. The carriages which would run from the tormented body to the living soul, in any case are no train, because they have no couplings; the engine makes no way, though it is loud with the puffs of the vivisectioners. The process is the mysticism of materialism,—methods of reason perverted into tools of darkness. The violationists have either no results, or are jugglers and sorcerers.

In the boasted clarity of evil science, in its passion for exactitude, you see as in a glass how mystery is born. There is the lust of knowing at any price. There is the vivisection. There is the large limbo of facts of life and animal happiness which must for ever escape the vivisectioning mind. That limbo put

on one side and ignored, is mystery number one haunting the beginning of this physiology. It requires continual denial, or the physiology and its method are at an end. But there it stands. Next the record gained is applied to man, and to this record, human truth, none of which it covers, is a set of manifold limbos, immense, which are a second mystery. This also haunts materialism, which is occupied with it, and so alarmed about it, that its present life seems taken up in combating these ghosts of its own murders. The works of leading physiologists confirm this. They are versed in uprooting superstitions and supernaturalisms. Whose superstitions? Their own. The superstition that there is any life of order to be got at by the scalpel used on the living. There is no such life. The superstition that there is any distinctive human soul and spirit to be inferred from animal vivisection. There is no such spirit or soul. The superstition that God has ways and laws to be revealed by vivisection. He has no such ways. The superstition that there is a God knowable from nature. There is no such God. No one else believes in the things they are denying; and they deny them because they have created them, and must by "unconscious cerebration" create them. They are indeed terrible spectres, and shake their gory locks at such physiology. In vain the wearied physiologist says,—I have nothing to do with you. They will never leave him. He is a practitioner not of necromancy, but of a biomancy which is the summoning of the living by the dead for the purpose of killing,—

"And his own thoughts, along that rugged way,  
Pursue like raging hounds their father and their prey."

## XVII.

## GENERAL VIOLATIONS RULING IN SCIENCE.

*Vivisection, by reflex action, is concurrent with a spirit of violence and outrage in the sciences generally.*—If there were no Christian religion to be assaulted, and no spiritual conscience to be slain, several sciences would languish for lack of motive in their prosecutors. If the Almighty were once given up, protoplasm would lose his amusement. Its armies of inferences would grow lazy if they were not marshalled for war against a personal God. Mere nature would be its own Capua, and enervation of its votaries ensue. This is a great subject, but can only have a few words bestowed upon it here.

As the sciences are at present studied, from without inwards, nothing but phenomena can be registered; and while the field grows wider and wider, and classifications are made out, the student surveying his discoveries would fain forget that their scope is still only of phenomena, and that living causes are not indicated in his process. In some moment of his triumph, sooner or later with different minds, he puts the life of his own imagination into his *systema mundi*, his system of the world; and there it meets in his mind his mother's legacy, the Christian religion. This is now involved in his science, and makes it aggressively alive. Two lives—his own life and God's—are striving within it. If he can push his own life, his own selfhood, through, he kills the other life in himself and in his science. The world is his animal, filled with his passions, and he is about to



make its laws. He postulates that it is God, or instead of God, as the vivisectioners postulate that tortured animal physiology is peaceful and happy human physiology. These violences of the mind reign very especially in physiology, in biology, in the newest natural history, in geology, and are coming with a large sway upon astronomy. No science wrought by human minds can long escape them. The greatest absurdities of thought, its very paralyses, such as the infinity of space, the eternity of time, the impregnability of atoms, the constant unalterable quantity of force in the universe, are the table of the laboratory in which they operate; and violently taking theology into the meshes of their system, and binding it there, they cut it up with the knives of their own imaginations. They wound the human intellect in all its faculties in the process. All but the very simplest, who know nothing of science, are liable to be injured in their life of life. It is the poor natural man, so dependent upon the spiritual man for everything, that is here vivisected, and the sacred boundaries of the soul are set at naught. Such scientists are only happy when there is a faith to torment, a doctrine to deny, or a conscience to harrow, or the education of little children to ruin.

This state of things is wide spread, and the justification of it is the pursuit of truth, and the interest again of science, and of the human mind; just such claims to our regard as the violators of animal life put forth.

There is, however, no need why it should be so, for every science can be worked for God better than for His adversaries. You believe in Him, in His Word from the beginning, in His spaceless infinity, or

divine love; in His timeless eternity, or divine wisdom; in His incarnation, and in our redemption thereby. These are the creative fire and light of all human faculties and forms. After and under this, every science can flourish with vigour and fearlessness. The use of the imagination in science, filled as the faculty thus is, becomes stupendous. The study of all facts which do not involve wickedness in their procuring, is lawful. Evolution, as the record of observed phenomena, is perfectly lawful. Geology with millions of years is as laudable as if it were geology of seven days. The one point is, that the evil heart of unbelief be kept under; that what is holy be not invaded; that science be a note-book of classified phenomena always acknowledged to be phenomena, and not causes, the whole sum of them no more causal than the first instance was; and in fact that no inferences upwards be allowed. Science in this way expands the true theology when that theology is in undisputed power. For example, with the modern knowledge of the universe, and the exact sciences which are in it, if we grant and already adore the Lord the Creator, we can acknowledge Him as a mightier Lord, a more vast spiritual Person and Father, than He was conceived in older times; in so far, that is to say, as the revelation of Him to natural knowledge is concerned. But in order that science may be privileged to this result, He must be first acknowledged, and science in its daily work must drink the cup of humility, and eat the bread of practical good. If she allows herself to question Him, and dispute His existence because He is not in her phenomena, she becomes insane and cruel, and in the end magical, because she will then pro-

ceed to make impossibilities out of herself, and call them things, which is magic.

In short, true science by hard work may know progressively more and more about the creation, and this exactly in proportion as she gives up the attempt to domineer over thought about the act of creating. She is not creative as God the Lord is, but studious. Nay, more, she may in her way apprehend somewhat of the process itself of creating, if, after bending her knees in humble prayer, she watches in the sky of her then large mind, the brightness first, and then the revealing personal form, and then the message in her faculties, creating order in the chaos of observations, and suggesting the lineaments of a divine theory coincident with the Word which spoke and speaks forth the world. True, in all this she must be passive and prayerful; recipient, not originant; yet in feeling and acknowledging herself thus created from on high, her consciousness will be a living and loving mirror of the act of her own creation, and of nature's beginning also.

### XVIII.

#### EVIL AND FALSE INFINITES.

*Unlimited ambitions and minds.*—These are reciprocally the causes and products, the seeds and fruits of violational scientism. They are mortal injuries to the present faculties employed in the study of nature, for the spirit that impels them voids particular pursuits, and hurries on deliriously everywhere to the unknown. They amount to absence of spiritual and intellectual restraint in studies, and

consequently to loss of internal self-control, in which case the mind is played upon by its own inherent moods, however insane. The disease is twofold: the first root is that falsity of evil, *falsum mali*, that you have a right to take any means to attain knowledge; this hands over everything, sacred or tender, to the inquisition of an unbounded lust of knowing. The second root is the falsity beckoning onwards, that everything, and the whole scheme of things, can be known; and that man's power therein is infinite. In both cases, true limits, which are in one sense the all of things, are denied. After this the mind has no standpoint, no fulcrum, nothing to exert itself upon, nothing to resist it, no skin, and no bones. In short, here is the ingenious genesis and human type of protoplasm; and of that king of nonsense, "the void and formless infinite." But now, on the other hand, definiteness of study, finiteness of objects, dutifulness of research as of every calling, is the way and the life that leads to the comprehension of nature. And infinitude or infinities in any sense, placed before the mind, are the delirium of absurdity. This state probably corresponds to scrofula in the body, in which boundaries and therewith powers and states begin to disappear; for the taint shows itself in softening of the bones, in the running of organism into tubercle, in the breaking down of the blood, in softening of the brain, in escape of the mind into idiocy or insanities; and in innumerable other ways which are recognized as decay and dissolution in the body, while the mental states that correspond to them are regarded as powers and liberties and realm, though indeed they are but interior rottenness. The correspondence reminds us of facts that are forgotten on



the present plane of consciousness. It also begins to give the clue to scrofula itself, by enabling us to tally its softenings and dissolutions in the body with the wasting effects of unscrupulous and unlimited scientism upon the mind and its pursuits. Science also, as a handmaid to intelligence, corresponds to the lower functions of the lungs, and unlimited scientism, its disease, may well correspond, in one of its main attacks on the mind's integrity, to tuberculous consumption, in which the function immediately beneath respiration is subverted by decay.

## XIX.

## THE CITIES OF THE PLAIN.

*In violational scientism, obscenity and visible horror touch their last earthly gratifications.*—Touch, not reach, for the same things done to men, women, and children, are ahead in the career, and from those who have no God, scientism wants the deeds, and clearly nothing but expediency bars them. Here occurs opportunity for saying that the direful details of these things are purposely omitted from our pages ; no reader should be made to imagine them too vividly ; and they may be abundantly read in the brazen literature of the subject, especially in French and Florentine annals ; and also in papers by Dr. Hoggan and others, who are labouring to abate the practices. Suffice it to assert that the facts are horrible beyond imagination. Dr. Hoggan, who has been through three campaigns, avers from his own too long experience, that the preliminaries to the tortures exceed in sadness all he has witnessed after

days of battle. But the mental filthiness is not often noticed. The word violation carries it ; and to that word we are driven, for vivisection does not embrace half the subject. The field of this scientism belongs to "the Cities of the Plain." The *plain* here is atheism and materialism, proclaiming the continuity of visible nature from one end to the other ; so that there is no supreme order, no building by God, but only things on one level, and life is an arrangement of atoms and cells flowing into construction, and into decay, in an endless wash of change. Upon the plain there are two cities. The one city is the doctrine that scientism may do what it likes with any part of the plain—the doctrine that scientism is omnipotent over its effects. The other city is the doctrine that the plain, that is, nature, being all of one sort, without ends, purposes, or degrees, can and shall be all known by dint of scientism racking it ; and here scientism counts upon omniscience. But let Scripture be read that records the olden doom ; it is applicable to-day as in the time of Lot. It is enough here to have indicated what the plain is, and that the two cities which are built upon it are exhibitions of a filthiness which is under judgment now, and whose end is at hand. That end is fire from heaven, love as a destroyer, and the later stage is the dead sea of knowledges, around which nature dies, and where science is a death and a disgrace.

The reader can trace these correspondences in the writings of Swedenborg, and he will begin to perceive what a terrible militant revelation Biblical correspondence is of the states of men and things. "The grand old Book," as one gentleman calls it, will prove to be an awful new book for the coming

centuries. The present devastated churches, however, cannot combat from these truths of the Word, but live like incurious aborigines huddled in the outward shadow of its arsenals.

Let it be borne in mind that these are not mere similitudes or analogies, but that they are correspondences, on which subject more will be said in the following pages. Now correspondences, according to which the Word of God is written, are equations between the spiritual and the natural worlds, and the spiritual world quickly, and the natural world and all the circumstances of its societies, slowly, change according to them. By them the internals of men and things open into the externals. Hence the two cities of the plain of scientism, its dead sea, and its scrofula, are creative diseases, and as they come outwards, betoken national and individual woe;—such dooms as are spoken of in Isaiah for Assyria, Egypt, Tyre, and the like correspondential places. In fine, all the evils of men, of societies and nations, are fundamentally and organically treated of, and traced into destructions in the sacred pages.

## XX.

### SEPARATIONS IN SCIENCE.

*Science requires a careful study to separate its better nature from its modern pretensions.*—It has been indicated wherein that better nature lies; fundamentally in humility, or limiting itself to its own necessarily superficial observations, and to the hypotheses and theories, which sum up these, and bind them together in comprehensive rules and laws.

Thus, for instance, a true geology will limit itself to the phenomena and order of the changes in the crust of the planet, and estop as any part of its own labours the realm of creative acts, and especially the impertinence of denying a creation. It will deal with natural processes, the actions of fire and water and air, without mental prejudice to divine proceedings, or the love and wisdom of the Lord as the world-maker. In this regard, nothing that can be alleged against science applies. Such science in its origin is divine when it is acknowledged to descend from the divinity. It is a lowly work of the logos done in and through human nature.

But the other science, the perverted science, steals the attributes of the logos, and would fain appropriate them. It claims divine powers, and uses its own power badly. So far from being a pure and ideal goddess,—a pure organon for the discovery of things as they are, impartial as the balances, a Lord-Chief-Justice of the respective claims of natural phenomena,—such science is filled with temporal passions. The passions of personal dominion rage in it; my discovery, and your discovery, are as near to blows as learned societies permit. The passion of cruelty, the love of cruelty, a considerable passion in human nature, is allowed free play in it. Atheism and materialism, which are not abstractions, but fiery passions, inhabit its chambers from the heart outwards. In short, there is not an actual vice in man that does not get into this science to find a home and a justification at its hands; to formulate a culminating doctrine of justification by science alone. So it is necessary to be careful in any abstract plea for science, its rights and interests, to know what science you mean, whether the science that receives

its commission from the brooding spirit of God, and works as His servant, or the science whose motives are *ex se*, from the selfhood, and which lays hold of truth to animate it with the lusts of fallen man.

We are living at this time before another flood, a spiritual flood, and that strange word is again applicable, that the sons of God saw the daughters of men that they were fair, and took them to wives. The sons of God are divine truths, in the present case the divine truths of the sciences as allowed for use sake to human minds; the daughters of men are the lusts of the selfhood. The union of the two, the lusts receiving and embracing the sciences, produces giants, Anakim,—mighty scientific appropriators of the universe to themselves, with at length complete denial of the proprietorship of the Lord. Anakim are already born of this infernal marriage.

## XXI.

## THE SINGLE EYE OF THE SCIENCES.

It is plain from the foregoing pages that there are old sciences with wrong methods and minds producing them, and that the new sciences must come from a contrary source. The first requisite for a new science in this sense is the innocence of the inquirer's mind. This innocence is a pellucid eye through which the works of the Lord, "Who is Essential Innocence" (Swedenborg), can be seen from within. The way to this recovered eye is by many self-abnegations. Evil knowledge must be put aside, and by repression be held as forgotten. The unfallen mind must not touch it, for it is not knowledge but seduction; the

fallen mind, praying and working for regeneration, must extirpate bad experiences with all its might. The new science is of maiden purity, and that purity is a rebuke and a destruction to the aggressions of evil knowledge, and also of premature knowledge. Prematurity is itself an evil, and destroys the order of the coming state. To see and to know by effort of the selfhood what does not belong to your epoch, is violent decay of the present good of life. Intellectual and metaphysical falsities, which overspread the present mind, the brood of "intelligence from self" must also be put aside, for they are arrogant masters, and not ministers of natural knowledge. And more than all, the lust to rule by science, and the persuasion that nature and immunity can be your property thus, is cataract or glaucoma in the perceptive eye; and nothing but interior blindness and its diseased lights can come in such an organ of vision. These points have been dwelt upon already. The cure of the evils is mentioned now as the way to a human sight that alone can be "a minister and interpreter of nature." The formula of it all is, an innocent scientific mind.

Here we note again that large tracts of knowledge will be abandoned because of the evil passions and actions that have transacted themselves therein. The poisonous ground of those passions is still left in such tracts; the pestilence, the owl, the bittern, and the wild beast, represent the activity of the lusts in their final state. The ruins of the infernal temples and palaces must be quitted, for there is no health nor safety there. Innocence cannot dwell beside their suggestions. This fact is represented historically by the doom of Babylon and other cities which stand in the Word of the ancient world for

similar evil states. The plough which belongs to the whole earth cannot go there until great cycles of God's providence have wrought their purifying way. What that way is no man can foresee.

## XXII.

## JUSTIFICATION BY SCIENCE ALONE.

*False Science complains of the arrogance of false theology, and seeks to crush it by a corresponding arrogance of its own.*—In regard to the rights of cruelty, for instance, it seeks to outlie the State. In the violation of animals it makes war upon civil decency and honesty, and while subscribing to punish common men who overdrive their horses, it claims to mangle horses in unmentionable ways. Its vatican derides the honest State. It traverses the hearts and heads and order of religious nations as with an assassin's knife. It is of miraculous conception and birth; a fruit of things evolving themselves from what is below them and does not contain them, until "infinite" successions of incompetent factors in the fulness of time produce science *ex se*, and the scientific Anak. It is infallible, because nothing outside of it may dispute it; and the deaths of its chiefs do not alter the validity of the succession from its founder, Saint Self. It has its *quod semper, quod ubique, quod ab omnibus*, like Rome. The dominion of its tenets and orthodoxies is the practical point of its infallibility and ubiquity. That never changes, however its dogmatic formulas may be altered from hour to hour. It claims, however, to be flexible and truth-loving, because it wears so many dresses of temporary truths. But it always wears three hats. It has in

it the arrogance of Protestantism and Popery combined. Again the Anakim—the lust of dominion reigning and governing in and over the love of truth.

## XXIII.

## SCIENTIFICS.

*Vivisection, including human vivisection, which exists in posse within the present practice, is the natural end of the evil and false analytical sciences, and of the evil and false analytical philosophies.*—We purpose, under this head, to interpolate a chapter on *scientifics* generally, and on some considerations which grow out of the subject.

Now, final causes reign in the core of all sciences; because man, the author of sciences, has plans and purposes in all that he does; and purposes are final causes as related to action. These ends of science may be fourfold. 1. Science may be prosecuted for its own sake, from the love of knowing the facts and relations of things. Many men seem born with this love as a mainspring in their faculties. It is in itself a pure eye for the intelligence of nature. Perhaps Linnæus and Kepler and Charles Bell might stand as typical instances of its possession. 2. Science may be prosecuted because such knowledge is practical power of many kinds; for instance, power to enrich and subserve the arts of life. 3. Or it may be prosecuted in order to see the Creator in His works; because the Author, if revealed, can be increasingly seen as the works are better understood. Or, on the other hand, science may be pursued in order that visible matter may crowd out the



invisible spirit, that the senses may be enthroned as the only faculties, and that God being nowhere for this process, He may be denied by the conclave of the atheized atoms and substances of His own worlds, presided over by the selfhood of the scientific man.

Here we deal only with analysis, or the taking of things to pieces to see how they are made; and with evil and false analysis, or the breaking up of forms, even living forms, to find that they are all self-made, not God-made. There may, however, be evil and false synthesis; nay, there must be; for the last stage of such processes of science is to put the selfhood of the man into them, as a will and a theory, as the final account of the matter. But this by the way. Intuition from evil, and a very powerful intuition it is, always culminates in this synthesis. *Ego et mundus meus.*

This voids the love of use, for it is uselessness incarnated. That love once gone, and nature handed without remorse to the dominion of the Selfhood, the love of scientific conquest and possession has no bounds. It takes false analysis, the method of pulling down the building, not to find the architect, but to affix *meum* and *tuum*, and especially *meum*, to the carefully gathered heaps of ruin, as its starting point. The ruins are its possession, because they are indeed its creation; and it studies them as its own children, and claims their education and evolution, in which ruin organizes ruin.

Now, since the beginning, science has been studied by a class with these ends, in this way, and with these results. Especially so the most difficult sciences, those pertaining to man's body, which has contact at all points with his mind. Evil and false analysis, originating in heathenism, has come down

as a stream, always with violent intent against internal truths, and has broken up all the parts of nature to which it has applied itself on its passage. It is powerful by reason of its deep descent, for it comes from the mountains of self-love, and foams through the magnificent scenery of self-conceit. True analysis stands indeed on another track; but in the organic sciences it is hard to find its face at present. It results from the course and antecedents of the worse analysis, that a time should come when it brings itself face to face with all life, Divine and human, attempts to bind it hand and foot, to muzzle it, to cast it into the scientific trough, and to violate it by every instrument that the fruitful dreaming selfhood can invent and excogitate. We live in that age now, in the consummation of this analysis. There is no love of truth in it, there is no love of good in it, there is no love of use in it, but only the rights of science, and the glory of the individual, which taken together form the last pretexts of the infernal man.

Since such analysis, animated by this spirit, means progressive dissolution of all substances which are submitted to its process, the last lower thing left being the hammer to beat out the brains of the order of the thing next above it, Swedenborg, who knew this kind of analysis as well as if he had seen its developments at the present day, predicted in his time the impending decay and destruction of those sciences in which it held sway. He predicted the decline of human physiology wherever this course was persevered in. His words are memorable, as follow: "I have now, therefore, ventured to attempt this method" (*i.e.* analysis from the point of view of the uses and ends of forms) "of discovering truths,



at present deeply hidden under a veil of hypotheses. And the proper time has arrived, for a rich store of experience is at hand; an accumulated heap sufficient to enable us to build a palace; a luxuriant field where our sickles may reap an abundant harvest; a table where we may enjoy the most sumptuous banquets. Nor do I think we ought to wait any longer, lest haply experimental knowledge shall be overtaken by age, night, and oblivion; and the arts and sciences be carried to the tomb; for unless I mistake the signs of the times, the world's destinies are tending thitherwards." (*Animal Kingdom*, vol. i. p. 9.)

What is happening now abundantly confirms Swedenborg's anticipations. In spite of the multitude of small discoverers of small facts, and of large books holding them for a few years, and then giving place to other granaries of the same dust, less is known of life, and more of corruption, than when the analysis was kept in straiter bounds. There is less commerce of these maggots of fact, with practical healing; indeed, they overswarm the mind of the physician, and do not fit him for the sick-room; for they are the active bits of an analysis which belongs to the grave. It is superfluous to say that less is known of God in such analytic sciences, for God is known in His works, and these are none of His works; but wicked works of men's own hands. Atheism is the proper and final truth of them so far as regards the Lord; the merciful truth of them, for profanation is saved.

In fine, the moderns of this school have created a domain all their own; and *Homines naturæ violatores et evolutores*, with evil end from the beginning of the metaphysical and physical sciences, have

destroyed God in and around them in order to aggrandize themselves; and now in the last resort, not daring to consummate their plan on the bodies of their fellows, they have yet brought analysis through all its disguises into the dock of cruelty, where it fronts the judgment of God, and is coming under the secular police.

What a light does this receive from that Genesis despised by scientists, which tells of the consequences of eating of the tree of knowledge of good and evil, with "Thou shalt surely die" implanted in the day or state of it.

On the contrary, what a lesson for the true analysis, and the good science, to persevere. In the first lines of his first chapter on *The Tongue*, in the *ANIMAL KINGDOM*, Swedenborg strikes the key-note of the true analysis thus:—

"The use or effect which produces the end must be the first object of analytical enquiry. The nature of a member or organ is known from the use. The use determines what the organ is in itself, or in its own form; what it is in series with other organs which are contiguous to it, or surround it, and which continuously precede and continuously follow it; and what it is in order with the organs which are above and below, or prior and posterior to it. All these, and their uses, indicate the nature of the organ under investigation. The use and end are the first things that manifest themselves; for the end is in a manner all in all in every stage of the progress, from first to last—the very soul of the thing. Thus all things that belong to the body, and that act as parts of the body, vividly represent and manifest the soul." (*Animal Kingdom*, vol. i. pp. 33, 34.)

You must know the end or use, and work from

that ; or else metaphysically work in the dark, and pile up facts which may, with a good purpose, be a good thing for a future time. The ends or uses of the tongue are manifold ; as these are revealed to you, and as the structure is known, you have the soul and body of the organ. So your life as a physiologist is strictly limited by your discernment of the ends carried out in the structure. And analysis is but the path which shows in clear detail the synthetic ends in the tongue. These ends are what make it, as architects make houses ; and analysis is the pupil mason who must be commanded by them, or be a foolish artisan. The higher the ends, the better the analysis. In other words, God and the soul are the masters of physiology, and analytic science working honestly for knowledge of God's purposes, is their everlasting subordinate, blessed in his proper place. But an analytic science which does not look for plain ends when they can be had, or which despises them, is a busy and dangerous fool. Now the plain end of all is, that the whole body is the organ of its immortal soul, and that the soul, mind, and spirit in the body, are in their end and use when they stand in the order of the Lord for His service. Fence it about as we may, the discernment of this end, and the religious application of it, and the gift to see how it is carried forth in potency in the life of every organ and of the whole, is the only recovery from death and ruin possible in the analytical physiological sciences.

If you think this cannot be done, you are referred to Swedenborg's ANIMAL KINGDOM, where it is done for the organs of the human body : it is there accomplished "anatomically, physically, and philosophically," by demonstrating the correspondence of

the organs with the soul, that is, with the man ; and with society, that is, with the greater man ; and the proximate animation of the body by that correspondence. The latter problem, inscrutable for other physiology, receives a complete and ever-completing solution, as the human mind perceptive of ends, and observation studying their instruments, bring the two together in the use of life.

There are tests by which a scientist, examining himself in the sight of God, may ascertain what his end and object are in pursuing his self-imposed vocation. And a plain one suggests itself here. If his means are atrociously cruel, if he is in the "Sodom and Egypt" of animal violation, he may be scientifically sure that his end is self and its gratification, and that it is earthly, sensual, and devilish.

*Analytics without uses close the sciences, and violent analytics close them violently, and seal them.*—By closing them is here meant, that they are closed against ends and all the higher reasons, closed against all imagination of good and truth as reigning at the top and in the centre of things, closed against the secret way and the open way that leads to God, from whom all things come. Thus they are closed against His influx, which organically is genius, and by a better gift, inspiration. After this a right understanding has no hold on scientifics, and they never reach the portals of the rational mind : they are surds making surds to the end of the chapter.

Now this closure, and the contrary openness, are worth attending to. The closed analysis is all flesh, with no channels, or tubes, or permeabilities in it but those of the lowest order. "Goods trains," of flesh and other food, of air, and the like, run through the carnal subject from the world, to the world, and

create its faculties, and are its causes. Bowels are its be all and end all, as in some low animal forms. The circulation of its blood is self-contained, a river of self; the body itself is the carnal microcosm in which it expatiates. In short, the man is conglutinated aggressive flesh, corresponding to violational physiology. Protoplasm and cells differently ap-posed, and developed into impervious lines, are the account of the solid creature. This has no foundation in fact, but is the imagination of the carnal mind, itself equally solid with its conception; it is mere imagination, because the ultimate structure of nerve and vessel is beyond microscopes, and the solidity is not a fact but an inference from liking. It, however, concedes the right to other imagination—to an imagination based on the fact of INFLUX. Now thought, feeling, love, all states of consciousness, have their channels; they are not permanent, but flow on occasion; in other words, they inflow, or come by influx. They come by influx from the source of life, which is God. This theory with its imaginations is justified, like any scientific theory, by fitting the facts. The steps of its appreciation, like the solid cell-germ view, are hypotheses, imaginations if you please. Good science is full of these, and the fuller the better when the rational mind controls them; they give it active life, and work for it as its artisans. Swedenborg's first hypothesis of these things, and we are obliged to cite him, for he is the only human physiologist extant, lay in the doctrine of the nerves as channels of the animal spirits: the animal spirits being cosmic human forms which, with their proper brain substances, are accommodated *by their forms* at once to the beginning of motion and to the reception of life. He regarded the nerves as in some sense their tubes, carrying their capacity for life, wisdom,

and work throughout the frame. Thus regarding them, he kept the human frame open at the top for the influx of creative life; and in doing this, whether his formula was final or not, he let a pure river of life water physiology. No matter whether the influx and its tubing are like blood and arteries, or like air and ether and their rills and rivers of light and electricity, he here struck upon Correspondence; and the formula, with no dogmatism, is,—as the blood is to the heart and arteries, so is the animal spirit to the brain and the nerve channels. So long as this is steadily kept in view, above all study and microscopy, so long the body is open to life; the moment the reverse of it is fixed, that moment the higher reasons of the body die, and its physiology is a carcase.

*The vessels of Life.*—Against this ancient perceptive doctrine of the “animal spirit,” that is to say, of an orderly influx into, and transflux through, the human body, from the highest organs, or the cortices and marrows of the brain, downwards, the sensual mind pleads microscopic reasons, such as the cellular and concamerated, not tubular structure of the nerves, as revealed by observation. This however makes the senses the last court of appeal about the mind's instrumentation; which is absurd. It may be stated broadly, that to any higher set of powers, all the lower forms are tubular; that is to say, the higher can penetrate and pervade them in orderly paths, and in the organic body, in paths pre-appointed. And also this further, that the way of the higher through the lower can never be found out from the lower; though when it is once admitted, it may be discerned mentally, not sensually, from the point of view of the higher. The lower always seems blocked by its very structure, by its resistant

inferiority, when looked at from beneath, and the clearest evidence can be given that it is impermeable ; besides that "impossibility" and its endless gabble enter the sensual field. Yet it is clear that the nervous fibres, seemingly solid, or compacted of walled cells and cellules, and exhibiting no pathways, may, and if there be real influx and transflux of life must, be channels and conduits of a human stream represented in nature by a receptive vibratile spirit ; a human ether if you please. Where the senses show no doors, but only walls, this can "come in," and traverse its own vessels, visible as certainties to only the instructed rational mind ; and indispensable as objects for that mind in its relation to physiology.

And further it is clear, that if you are to reason from anatomy and physiology at all, which no one need do unless he pleases, the thought that connects the visible brain with the whole mind, is a rational servant of the upper thought that the animal spirit has the mental attributes in a superior and supreme degree, and exercises, not a "cerebration," which is a general or communal function, but an intuition from God, which is a universal or statesman function, of which we are not conscious ; and which exists in degrees ; and is only revealed to us in part as our minds become voluntarily opened parallel to the high tiers of this exalted spiritual and cosmical intelligence above us and within us. This animal spirit, or, to borrow an old English word, this "soulish" spirit, for there is nothing animal about it in the ordinary sense, gives us the right to think analogically of every function of the body, and to represent it as of human quality and proportion ; to know that the functions are *quasi* mental works, or struggles, parallel with our own consciousness ;

and especially with conscience, as determining the ultimate character of our lives ; which lives throughout are organic forms.

*The rank of Analytics.*—Confusion reigns with regard to the importance to be attributed to the abstract or unapplied sciences, and to their proper order in the services of the mind. For in large part at the present day they are frivolous, and the offspring of the love of novelty, amusement, and distinction. This is perceived by the public ; and the scientists in question, beggars in regard to solid property of use, claim kindred, nay, main shareholding, with the applied sciences, more properly speaking, with the Arts which minister winged sandals to the feet of human life. The title is not valid ; and so far as evil and false analytics blur the great light of true knowledge, their influence on human power is to discouragement and paralysis. For knowledge is not power, but weakness, nay, ruin, when the thing known had better be unknown. The place of bad analytics of this kind, such as vivisection gathers, is the place of rejection ; socially at last, the cell of the prison. But, on the other hand, there is a large assemblage of analytical knowledges which is at least neutral ; botanical, zoological, and other facts, which, if observers are justified by their daily duties in attending to, they may fairly plead, may be useful, and in the meantime are harmless, and as objects, curious and beautiful. The question then is, what is the place and rank of the pursuit and attainment of such things ? Their scientists claim for it, and the systems in which it is enshrined, a very high place. What is the limit and precedence of the great collectors and dilettanti of the day ?

It is obvious that mere facts, and the digest of



mere facts, belong in themselves only to the senses and the memory, and that their importance consists in the rational mind laying hold of them, and converting them from dead scientifics into truths. Failing this, they still have a value, because, so far as they are correct, they are convertible when an adequate mind receives them. But excepting where they touch use, and suggest work and practice, they are the lowest stratum of human acquirements. Bare knowing without doings remains in the senses, but does not enter the mind. It is justified in the sciences, because many good men are born with an honest love of acquiring such knowledges. But next to the objects of the five senses, its place is at the bottom of faculties. We speak not now of acquired knowledges animated by ulterior designs; such as the serving of God intellectually, or the denial of Him; but of the place of mere science; what Bacon calls its "dry light." And this is adjudged to be not a foundation, which applied Art and its science are, but a limbus of an inferior order. The more of such knowledge there is, the more the memory is cultivated at the expense of the mind. And as the possession of it is huge materially, the acreage, yea, the wiseacreage immense, it gives the sense of lordly proprietorship, and puffs up the impleted scientist beyond his fellows. Knowledge is property at any rate; there is no denying that. But conceit of privilege, and lordism, is its present bane; so that the typical conceited men among men are these scientists; and they walk among the rest in big cloaks of terminology, stopping the streets of nature with persons. Such scientists, so mainly ignorant of man, are at best in the stratum next above the senses. The place of the atheistic ientists is far beneath this, and is a region of

arrogance more fiery than conceit, and deeper down than ignorance.

In fine, the place of the natural sciences, and indeed of all scientifics, is in the external mind; and does not belong to the opening of man's internal life. And hence, in spite of the exactitude of this great field of memory, intellect and rationality cannot be predicated of it; for it stands beneath the problems of good and evil; and though it may enter into wisdom, there is no wisdom in its own walk. The truths of the conduct of life, the knowledges which accompany the heart and mind and conscience, in short, the way of a good man's life, most exacting, but with none of the exactitude of definition or foot-rule, are of kingly certainty compared to scientific facts, and theories however universal of matter, space, and time. The man, in his existence, is made up of awful certainties for himself, compared to which scientifics, even those of the widest range, and commanded by theories however perfect, are but changeful shadows.

*Certainty and exactitude.*—We may here conclude that exactitude, the aim of science, is one thing, and certainty another; for exactitude may attach to any falsities if their artifice is but carefully worked out and defined. You may make exactly what you want, and call that exactitude. But certainty comes from above, and is the constantly increasing appanage and fortune of the truths and goods of life. Hence again the living church and the living state, in their daily experiences and knowledges, that is to say, divinely instructed common sense, and the tiers of wisdom and intelligence natural and spiritual which correspond to it, and are built upon its exercise, are immeasurably above the field, and beyond the permanence, of science, its plane, and its laws.



## XXIV.

## CONSUMMATIO SÆCULI.

*The consummation of the Age in Scientifics.*—The reader may wonder that we have spoken at such great length of the violation of life by scientists as a norm of procedure; but besides that the facts are appalling, they belong to a series of crimes which are "*inter Christianos non nominanda*," and which are already statutable offences in part. Being such, any instance of these deeds proclaimed as a rule of action, leads to all the rest, and calls upon the country for judgment, and condemnation by law. We do not argue that because a murder is of some poor outcast person, it escapes from value in the eyes of justice; on the contrary, the nation is stricken by it, and justice mounts its throne to assign it to doom. The whole people is hushed to listen to the sentence. This is because the crime is of universal import, and if it could be disregarded, it would breed murders as the shambles breed flies; it would actively infest mankind; as perhaps we may have opportunity of showing in speaking of the doctrine of infestations. The nature of society, which is one body, assures this result. Science too, being in society, is one body, and whatever crime is practised and then condoned by it, is made into one of its laws and measurements, infests it, and accomplishes its consummation, and its doom.

Now the violation of life to get at the knowledges of life, is the last debauchery of science, and its final crime in one direction. The mind of man can con-

ceive nothing more final. The pruriency of the most cruel lusts uses all its fingers here. The delights of hell are bodily in it. We are entitled to say that this belongs to the consummation of the age in the scientific sphere.

We must here somewhat anticipate the argument of this book. Now we know from the writings of Swedenborg, and afterwards read in the signs of the times, that such a consummation has come upon the first Christian Church. It has died, and been removed out of the Divine way, "because it had no longer any faith, because it had no charity;" and therefore could no longer guide mankind. What then does this imply?

It implies that the whole sphere of modern life is under this consummation; on the evil side it is judged, and displaced from the institutes of the Divine Providence. We must look out for this consummation everywhere; not in theologies and churches alone; but in law, in medicine, in government; in money, facts, and figures; in public and private affairs, and their combinations. We must also look everywhere for the beginnings of the new order; for the way of Him who says, "Behold I make all things new." We have found the clear brand of consummation on the forehead of science; it may be found universally in other fields if we seek for it in this light.

The advent of the new order, the new æon, specifically, the second coming of the Lord, is effected already in the spiritual world with plenary power; the day of judgment, and its acts, are there: men on earth receive its influence, but without the disturbance of their voluntary societies, or the infringement of their free choice and following of good

and evil. The colossal events which that influence has quickened seem to follow in natural course in the days of men and nations. But good and evil are both animated by new principles, and practical good will have continual successes, and evil will "still have judgment here." The new freedom from heaven, and the new intelligence which is its outbirth, give the opportunity for evil consummations, and bring one quickened wickedness after another to its boundary, its final discovery by divine light, and its judgment. And thus we have the spectacle at this day, in all departments where a clear judgment for righteousness and faithfulness has not been voluntarily pronounced by the people, of more towering forms of evil. This is because the great criminals, the ancient evils of the race, must show themselves, until they arrive by their own waywardness and blindness before the very bench of the assize of the Divine Man. There are numbers of them, individuals, professions, combinations, policies, ship-ownings and landownings, arts, sciences, philosophies, churches, advancing through evil after evil to imaginary estates, or thrones, and all on the road to their own specific judgment in the consummation of the age. But for any of them this may be averted by individual and national repentance, and true reformation; and in that case they quit the lines of divine judgment, and enter upon voluntary regeneration, which is the path commanded by the Lord for the new age.

*Marks of Consummation.*—Science itself, in its general aspects, shows on its forehead the clear mark of the consummation of the age in two directions. The ambition towards universal knowledge, and the dominion of the same; and contempt

of use; for the Lord's own kingdom of science is a kingdom of uses. And 2. The desertion of the proper ends of knowing, to introduce covertly the end of mortifying religion; this object being deeply planted in, and often openly avowed by, the scientific mind. By the first of these destructions the old science ceases to be human in a good sense; and by the second it becomes diabolical in its aim. By the first it loses its body and mind, and by the second its soul. In other words, it impinges by both of its great faculties against that fence beyond which there is no passage, but where arrest and consummation come. This may happen while scientific pursuit is in full cry, and its prey great; it may be unsuspected by reason of the multitude of followers, the width of the field, and the multiplication of wealth; and yet the whole dominion as a centre may be already displaced, and its candlestick removed; and the open desolation of it be preparing by the doom of God and the instrumental indignation of mankind. The removal of influx from the condemned sciences, their lowering to the lowest grounds, their loss of modesty and decency, their resort to cruelty, the defect of genius for prosecuting them on their own merits, and the presence of evil genius for atheizing them; these are signs written up for those who can read them, and they mark consummation. A new science in and from a new church will then take a new place in regions of the mind far distant from these desolations.

*Protoplasm and development ex se.*—Among the signs of scientific consummation we note the dogma of developments in nature postulated and worked apart from a Divine Author of being; the beginning of such developments in protoplasm; and

their end everywhere for the mind in "the unknown." Now the protoplasm of modern thought is the doctrine of a primordial matter or stuff from which all organizations take their origin, and which reaches in its upward course from organic cells by developments of shapes through animals to mankind, being therefore a præ-seminal continent of the forces of life. In fact, it is Nature itself regarded as a lake of seed. We do not speak here of any substance that is not doctrinated, but occurs in the field of microscopic or other observation, and carries with it no insurgent mental consequences. Such substance, if visible, is of course valid, and has its own scientific worth. But protoplasm so called, and entered by the doctrines which now inspire it, is of a different import. Out of otherwise harmless serum it makes an imaginary cauldron of life working towards organism, and producing nature after nature in its own way; the clay mind moving and moulding the clay, and sceptic of the potter as a matter of ease to itself, *ex professo*, but in reality actively shunting the potter, and bidding him wait for ever. This is the fancy of a most bachelor Self. No childhood but dribbling senility of science, it leaves out, as unworthy of notice, the fact that men and women make men and women, and that the lake of primordials inside any conceivable organism is made in an analogous way; that every drop of plant juice presupposes the plant, and every atom of man's serum contains the man. Protoplasm has indeed no real seed in its loins, but only *pruritus atheizandi*. It is impotence in a mirror, a doctrine antagonist to generation. And the scepticism inside it is perfect fear casting out love and foreclosing its acts. It is needless to say how pedantic it is, and how ridicu-

lous in a world of uses. Its importance however lies in the fact that it is part of a deliberate method of leaving out all the truly human faculties in the study of living nature, and supplanting their place by sensual thought alone. This makes this, and this makes this, is the word of its biological laboratory, and as it begins at the extreme opposite to person, the end is that nature makes nature. But man, who is, if he will, a recipient of love and wisdom and intelligence from the Almighty, may leave out nature thus, but cannot so make nature. Whatever he does with his powers and parts, among which his exploring senses are the lowest conscious ones, he does from plans, purposes, ideas; and whatever primordial stuff he handles becomes the vehicle, and ultimately the form of these. It is then impossible to him, without violating his own mind, and using only a small fraction of the remnant, to investigate nature otherwise than as the carrier of the ends of the Creator; otherwise than in the whole forms of things working out their predetermined uses. And not primordial stuff traced from below upwards, but men and women, and all their correspondences in forms and uses from above downwards, are the theatre in which ends and purposes live, and from which they issue. Moreover, without a Word of God, God's ends and purposes cannot be known. And hence to the descending series of thought interpreting nature, that Word pressant above is a "rational necessity." In other words, science, in all its perceptions and defences, cannot ascend from protoplasm, but must descend from the Word of the Lord.

In concluding these hints on protoplasmism, or the dogma of ponds of life from which organisms

issue, emptied of the belief in a Creator having purposes, it may be noted that the method of thought involved is the professor's path of stupidity and obscurantism. It aims to know nothing of the protoplasm but its struggles and successes; its lines ultimating now in a race of men, now in a race of frogs; and as creative purpose is voided from the struggling abyss, it is essentially unknown and unknowable save as a transit; and what will the thing do next is the only question. But where there are no ends nothing is attainable, and whatever the fall of chances, nothing effectual is realized or done. And this beginning from the unknown and unknowable, from active cells that exist for nothing, implying an ardent love of ignorance of God and ends, pursues the subject to its goal, where all life, in death, closes again in a strongly voluntary unknown. Proceeding from such a beginning as a *primum falsum*, men and manners and societies, and moral life and affairs, are still but the rolling protoplasm, ever turning by self-evolution into something else fundamentally unknown; no foothold gained, and death at every step triumphant over science as well as over mankind. Scientific protoplasm thus disembogues and loses itself into philosophical protoplasm, and the cataract of nature and mind is dissipated into the frivolous unknown. A word the opposite of education is required to signify the public effect; obfuscation is not enough, for it is a honeyed voluntary diabetes which drains spiritual manhood away.

## XXV.

## MODERN THOUGHT.

Modern thought is a sly justification often pleaded for opinions and practices that otherwise want a character. It generally clinches some attack upon ancient thought, so far as the latter embraces religious faith, or acceptance of the ends of a Divine Providence ruling in nature or society. In this sense, it is "modern thought" that science shall study nature apart from belief in a Divinity. Also that all Scripture is externally made up of words whose final sense is to be unlocked by criticism. Also that knowledge is the power of powers, and that all means to it are justifiable. Also that society is a human invention continually perfecting—not growing better, for good and evil have no standard with which to measure themselves in this thought. Also that circumstances evolve everything, and are the only objects of study. And that society can be held together by science and talent, and dispense with the old guides, religion and its wisdom, and under them, love and its wisdom, when the selfhood becomes sufficiently enlightened to be unselfish for the sake of supreme selfishness. Also that observant expediency is the easiest wheel of movement, and that long sharp-sighted expediency grows to be wisdom. These are some factors of "modern thought." And as they require a brazen statement, modern thought wears a long face, a calm manner, a flippant logic, and an appearance of uninterested apathy, and of languid power of holding its own and waiting for more modern thought. It seems to care for nothing, in order that it may not



"open the Eastern question," and rouse the antagonism of powers that have deep cares and aims which modern thought ignores.

But this claim, modern thought, as often used, is a forgery, and therein a small but active band of doubters and deniers usurp the great seal and signature of the age for the purpose of their ways. The spirit of the age, in its good, in its breadth, in its practical arts and sciences and their punctuality to use; in its devotion to the end of raising the people into decency first, and into thrift, duty, love, and religion, and so into education and useful knowledge,—that spirit is earnest, emphatic, inevitably biblical, and has nothing to do with knowledge as an end for manliness, but as a means to godliness. This spirit is the ruling, the unappreciated principle of modern thought. It never existed as a rational religious principle until these times, when a doctrine of use derived from heaven has made clear to man that the only justification of any system or pressure of thought, of any popular mode of wishing and thinking, is its justification on the altar of service of God and service to man. Will the thought call down fire when it is placed there? The other "modern thought" is the sphere of decay from philosophies and scientisms since the beginning, the rags and ruins of Greek speculation and analytics, to which the Gospel is foolishness; modern in nothing but its usurpation of the new cloth of the age, and in the extent of its publication. Wherever its term occurs it is suspect; and it should be straightway tried by the test of faith in the Lord as the highest good, and its forgery of newness, or its newness, may be judged accordingly.

## XXVI.

## THE SPIRIT OF THE AGE.

The spirit of the age has been mentioned, and it is important to understand wherein it lies, and what it is. The spirit of a man in the pervasive sense is the general efflux from his life and character, and his peculiar influence upon men and things around him. It is his qualitative place and share in the sphere of his operations, be that sphere large or small. And so the spirit of an age is not its mind or conscious development, but the sphere which proceeds from it, and is its general circumambient life. This spirit no man makes, though every man is an influence in it. It depends in its turn on the internal world in which all men are constituted. The spirit of the age traced higher up is the general pressure of the spiritual world upon the human race on earth; in the present case the incalculable pressure of a new righteousness of life, in a new church above, on consciences, public and private. No single generation could appreciate this, because it comes from the plenitude of purpose in all human races since the beginning, and is continually poured through them as His organ by the Lord. This spirit can never more be extinguished, because the Word which is its fountain is unsealed, and its wellsprings open into the rational mind. And hence, an illuminated reason is become the inward spirit of this age, fortunate with a divine fortune. Reason, human rationality, is therefore profoundly justified in its true workings; and there is pure certainty, as it is God's organ now, that it will be helped to discover and comprehend



everything that is for the glory of God and the good of man's estate; and also that it will, by internal dictate and outward experience, be warned away from all fruitless fields, and from every breach of use of life. Openness therefore to the Spirit of God, and to the spiritual world, always for use' sake, is also the inner spirit of the age; and nothing can enter into it that questions for a moment the higher life, and its pulse in, and correspondence and contiguity with, the daily life of man on earth. Hence also it is the spirit of the age to purify the outward life, in order that it may be hard enough in the granite of the good and the true to sustain the piers of the bridges of spiritual communication which are being thrown across from the other side, to engineer death and mortality until they can carry the Second Coming of Him Who is the resurrection and the life. Truly, when we look around, there seems to be another spirit than this; and yet there is no other. The breath of men contrary is not a spirit; and their freedom is not a freedom. They have no goal and no aim; and a spirit is all goal and aim; knows what it wants, and "bloweth where it listeth." They are the unburied past; the spirit of the age is the honest present and the Holy City of the sure future.

## XXVII.

## GOOD AND EVIL RULE IN THE IMAGINATIONS OF SCIENCE.

*The imagination, as a function in science, is true, or false, for good, or for evil.*—This topic has been alluded to already. It shall be illustrated by the present imaginations about astronomy. A "modern

thought" and intention here is that suns and systems are evolved by natural law out of the concourse, or streaming to centres, of atoms and bodies, and that heat, a permanent inhabitant of body, is evolved by its own laws and forces; produces incandescence in the suns, and indeed at certain stages in all the members of the solar system; which heat dies out gradually in times, leaving planets a tempered period in which, "by laws," mineral, vegetable, and animal kingdoms come out of them upon them; after which period the planets cool, and universal death covers their surfaces. This is the "be-all and end-all" for the sun also, which at present is a fiery, ever-bursting bubble in the centre of the system. Here is a distinct set of imaginations. It is formed from the lowest plane of thought, from physical heat as a commander; and though it notices the fact that life appears on our earth at a certain stage, and may therefore come up on other planets, yet it "runs" bare heat as an imagination of all that happens, without putting life in cause, or remembering that it is a living brain in which the imagination works. It is an imagination from self, and at no point touches upon a work of God. Now this fact is elicited, that any man who believes in God as the creator of the universe, and the end of ends, can entertain no such imagination as that which we have sketched. He can accept all the facts which it marshals; but having other faculties than the lowest opened, and an imagination to each of them, those faculties will breathe through the subject-matter, and give it a totally different form. By the highest of those faculties, which apprehends the revealed Lord, and by the revelation itself, he knows that nature is dead, and of itself can do nothing, but is actuated

from within by Him to all that occurs in her. His imagination as a factor works from these points. And quitting the level of matter he too imagines, but as a whole man he imagines, that the suns are themselves the primal natural fires lighted by the Maker as the foundries of His other works : that as He is love itself, fire can exist from Him by itself as a substance and a subject. That if all things stream from it, this is because it is the natural principle of all things, and contains them from the Lord in potency. That therefore spectrum analysis does not import that there are either metal, metal gas, or other planetary substances in the sun, but only their fire correspondents ; as it were the spirits, brains and nerves, to which the atmospheres and substances of earths are flesh and clothing on the earth. Here is a new set of imaginations adequate to all the facts, and more infilling, higher and better than the former. They proceed from all the faculties of the man, from his religion, his love, his intellect ; and they press against the insurgent sensual and superficial imaginations breast to breast. For any given time they are true however poorly stated, and lead to good ; the others, because brainless and heartless, carnally-minded, and designedly negligent of the Lord, are false however clearly put, and lead to evil.

Between these rival genera of imaginations amicable discussion is not possible ; each battles for the possession of the mind. Both are mental super-additions to matter ; the one pleading God as a supreme quantity, the other ignoring God and pleading its own probabilities without Him. Each imagination grasps the case according to the faculty put in force ; and there is no prospect of consent between the opposing volitions and intellectual facul-

ties from which the imaginations live. Clear statement marched into the enemy's field, war, not counsel or debate, is the manifest issue. The war is a holy and must not be a timid work, for on the spiritual side it is a war for the very existence of the human mind in the domain of the sciences.

## XXVIII.

## A NEW STATE.

*The false faith that any absolute and final truth can be discovered by science from the changeful phenomena of nature, is one image and result of its own self-deification. As also is the faith of science in its own permanence. As also again is the postponement of religious exactitude called theology, until science has attained to its own exactitude complete.*—The end and aim of science is exact knowledge of the data of any subject submitted to it ; of anything natural, moral, social, or spiritual, that the faculties of mankind can touch ; also of the rules and laws of things, which by their application increase the faculties of perceiving and knowing. The love of the investigation for its own sake is the corporeal spirit of science. Approximate and if possible entire exactitude introduced into the subject in hand is the attainment. Geology, for example, advances continually to this attainment by the study of the crust of the earth. It has reason to conclude that geological time is immeasurably greater than historical time, and that present agencies account for a great part of the superficial phenomena of the earth. One exactitude is attained. But here is the point. The

triumphant geologist, not content with this, must needs pass from geological time and astronomical space to two quantities of his own postulation, not of his own creation or imagination, for he can neither create nor imagine them,—namely, to infinite space, and infinite time, and endeavour to introduce exactitude to cover his quantities there. Instantaneously the love of science and its lawful possessions is inverted, and converted, with its feet upwards and its head downwards, into the lust of science, sighing and burning for the possession of things that are not its own. Present history is full of this. You shall see the accomplished crystallographer and experimentalist, most versed in delicate operations which show the exquisite orders of matter, a very Linnæus of what is lovely in particles, who can handle heat and light with the fine heat and light of his own scientific genius, and give them to the mind of an audience almost like firm statues,—you shall see him leave his little palace of truth, and rushing out before the people on a great occasion, go a-hectoring against personal Godhead, and proclaim himself an archbishop in a new church of matter. In short, the lust of knowing everything, and on his own terms, has supplanted his science, and mockingly gives oracles out of its abandoned shrine. So have we seen an aggressive young cuckoo overfilling a small bird's nest, and the true brood lying about dead on the ground. If such a man goes on in this career he will in time care nothing about science, and everything about himself. He will soon be more dexterous in getting rid of God out of his own mind than in studying creation. And the end of him will be "*Ego, et natura mea.*"

That such an end is possible, not only for indivi-

dual scientific men, but for large and fruitful realms of science, may be gathered from many signs. If we look back into the past, science has depended greatly upon the peace and virtue of men. The angels who announced the birth of Christ therein also announced the birth of immortal science. Christianity, through all its terrible vicissitudes of war and crime, has contained the power and presence of a loving and rebuking truth, which on the one hand has led to a constant renovation of social order, and on the other to an appeal to justice and righteousness as the true rulers of affairs. It has contained in it, always working, though often invisible, the enemy to all common superstition, in the recognition of the divine claims of natural truth. To be exact where possible flows out of a theology which exactly apprehends the Godhead in the Lord the Christ. Accordingly, the aim of exactitude in physical science has been gradually increasing from century to century since the Christian era commenced. At the beginning of it stands in nature and in her laws an exact and divine supernaturalism, out of which, as a river of clear water out of the throne, can proceed an exact and correspondent naturalism, the gift and effluent genius of God, and so far itself divine. No superstition, and no unreasonableness, mars the reverent faith in the greatest of physiological facts, the incarnation of Jehovah in the Lord. Its essence is that it is a natural fact; and though dimly comprehensible at present, it can be seen more and more by every faculty of head and heart from age to age. Since Swedenborg wrote, it has entered the domain of the sciences, of which it is the future king, laid in that good man's rational mind as in a manger.

In the field of this sight there are no bubbles of air, but a sound personality at the centre. So also in the field of any true science all is real and practical for the knowing. The geological hammer and the astronomical telescope singly aim at star and rock, without any duplex thought of infinite space and time, which would make the blow of the one and the pointing of the other wavering and ridiculous. But in the false sciences, which have the gas of vanity instead of the blood of natural truth in their veins—that is to say, in the lusts of science, which burn to aggrandize the human selfhood—these two mutually destructive aims coincide, and suns and planets are studied with one eye, while “a sharp look-out” against theologies is kept by the other eye. The body of such sciences cannot be full of light. And although a great churchman in his cathedral may ask one eye to tolerate the other eye, yet a horrible squinting attention is the result, and God and nature are both missed in the process.

For this reason it is probable that large tracts of so-called science will be given up as mankind makes advances in what is true and good. Lusts are not easily got out of eyes when once they have been enthroned above vision within them. Scientific amaurosis in eyes so possessed may well give rise to dreaming, and scientific superstition desolate the land. But not for long; because the land itself has true value; and humble cultivators, receptive of Christ and His theology, will recolonize it, and make it fruitful of truths for His sake, for nature’s sake, and for their own sakes.

Already we note that one eminent man, in view of late manifestoes of materialism, propounds that if this is the way of science, it is a fair question whether

it shall be allowed a place of power in national education. Now here legislation may play a serious part in regard to the future sway of the lusts of science. It may discourage their growth, and kill these vanities somewhat. Another and more pregnant concern is, that there is a new righteousness, a New Church, with new revelations opening the Word, and the spiritual world, in the world. That will make a difference to pursuits. Many things that seemed important to the natural boy, science, may be quite unimportant to science when he is a spiritual-natural man. He will come to value things for ends, for final causes pertinent to himself here and hereafter. He will love truth for its own sake, because it is true, and pursue it into the final office of its exactitude. But the exactitude will be for an end; not to be pushed irreverently on into other pretended exactitudes, but to stand as an organized backbone in the mind, as a support and a fulcrum for other and greater truths practical to the regeneration of the man and his fellows. If the opposite tack were possible to be sailed, the mind, claiming exactitude beyond all measure of truth, would become bony throughout, and science itself would become an immeasurable skeleton, frightening out its own sun and stars.

In truth, the vehement antitheological bent of science at present is a sign that matters cannot rest as they are, but that a war in the internal regions of the mind, where theology abides with those who have not closed themselves against it, is imminent. For if science claims to be antitheos there, and to sweep the region clear because there are no sensual facts in it, a new religion confronts the invader, and marshals its own divine experiences, which are both natural



and sensible, for the encounter. This threatens the peace and permanence of everything which is called science at the present day. *The British Association* for several years, abandoning purely scientific themes in its annual orations, has virtually entered the lists against all theology as a serious study; and thus has given the first example of the desertion of scientific pursuits in favour of levying war against the realities of the religion of Christ. Just in passing, it is well to remember that its atheism is coincident with its horrible cruelty at Norwich, which has brought science into a court of law; for the two things are, as we shall see presently, closely connected. Science therefore is warned not to imagine that theology will submit its faith in God, and creation by His act, to the measurement of scientific rules, or will postpone belief in revealed truths until the British Association has confirmed them. On the contrary,—war. War in a field where a true theology is at home, and where science is over its own boundaries. War which will annex science, city by city, and province after province, to that theology, or leave it desolated. A war of conquest, divinely foreseen, but provoked by science for its own false glory and evil purposes. Perhaps the first general mental conflict for righteousness; the first war of the New Jerusalem.

## XXIX.

## LOVE OF DOMINION IN SCIENTISM.

Science has inherited the lusts of attack which are destroying it, from the love of dominion in the

past, especially as it is embodied in the Catholic and Protestant churches. Such scientism is simply Catholic and Protestant atheism and materialism, the church of self represented in the desire to possess the whole natural world in knowledge for power. Laws which will formulate and handle and govern all things are its cathedrals. As the above ecclesiastical churches are visibly falling into ruins, the spirit of dominion which animated them must go somewhere,—by the conservation of forces, must,—and like the dragon cast down from heaven, it falls upon sciences and their professions, and animates them with the old woeful love of rule. This is again why there will and must be war, and why scientism, in its present ideas, conceptions, and theories, has no permanent foothold in the future of the human race.

It is surprising how soon things pass away when peoples sink out of their rank and comprehension, and having pressing daily objects, cease to care about them. The excavators find the limekilns in which the marbles of Praxiteles were burnt for mortar to be used in building common houses; statues which not long before were in the palaces of kings, and the temples of gods. But the wheel of time turning, nobody was rich enough in care to do them any longer reverence. So it will be with every object, however costly now, that is not cared about for ends of practical good. So it will assuredly be with all the statues of personal renown that have been hewn out of the fair quarries of nature by the mind of atheism wielding the chisel of analysis, and its devilish edge, vivisection.

Another instance from geology. It has been worked of late on the hypothesis that the present



wear and tear of nature, the action of air, fire and water on a great scale, and the rules or laws of that action, are the only field that the geologist need enter; and this is perhaps true so far as the knowledge of the earth's crust is concerned. The detritus of animal and vegetable life is of course included in the causes of physical change; as also is the action of light and heat, and of what are called the imponderable fluids. This is a wide but humble realm of scientific research; and here science becomes especially substantial from being largely assisted by the operations of the engineers. But mark! Out of this wide useful grasp of nature there comes forth a little doctrine, that these same surface causes which age by age give the earth a new stone coat, are the only causes that have played from the beginning; that there is change of materials but no creation; in short, that there is no beginning, but geological time is infinite. Between the geology and this hypothesis there is a great gulf fixed. The geology is for the most part true and good, and follows recognised signs and changes on the earth: the hypothesis is baseless. It is indeed quite allowable to work the thought that the changes of to-day are the same in character with those which have been proceeding for any needful number of years; and thus to discover how much that looks immense and violent may be accounted for by long times and persistent agencies. For example, a sea bottom may be rising a foot in a hundred years, until in a calculable time it becomes high dry land. But when the leap has to be made that all planetary contingencies have been thus created, the word creation startles and rouses another and higher mind. Is it likely that wear and tear and internal uneasiness are the creator?

Is there not another order in the nature of things; an order in its beginning out of time, and which is a creative act, a living, mental, spiritual, divine personal order? If there is, geology does not reach it, or touch the hem of its garments. It need not do so; but if its hypothesis attacks that other order, it quits its own domain, is no longer geology but Anti-theos, and in losing its singleness of aim, to understand fairly its own surfaces, it endangers the permanence of its own lines of investigation. Peace is its necessity as a science, but here it enters war. If to its utterly free labours were added faith in the Lord the Creator, analogies could come down from other fields to animate its vast carcase. If in origin the planets are a personal work, have our minds no leading-strings to help them to admit ways altogether different from old wear and tear as the factors of earths? Place a man before you, and reason backwards on the current geological hypothesis from his present to his past. To-day he is clad with his clothes and nourished by his meals, and made up of elements from without. Are the changes that now occur in him day by day a sufficient account of his birth, parentage, and education? Is he created by meals, and was he born in a tailor's suit? Did his tradesmen plan him? His beginning was very different; there was a precedent personal love of his father and mother, and a creative act; he was conceived in the womb, and carried, and in a moment at last born as a baby; and grew from one great change to another, by a process always from within, to his adult state. Wear and tear is not his theory, but his dross; and the matter he takes in is not his architect, but the most exterior scaffolding of his true temple. Now this, and many other analogies,

inhere in the faith in a creative Lord, and cannot be rooted out of it. Not to use them is to cease to have mental operations in the realms beyond science, and to be content with denials; for the mind lives also in these realms as well as in the lower exactitudes; and by analogy its higher operations are founded upon the lower, and keep them in their places. Analogy, that great help, here rids the mind of insufficient causes, and will be the medium that unites external observation with religious belief in the widest field of common sense. But again it is easy to see that in discarding it, the facts of geological science, except for commerce and business, are already enough, that care for more will not be permanent, and that one of the great buildings of present knowledge will be neglected and decay.

We lay it down as certainty that only where the theological mind is full of its own sufficient informations, and where the scientific mind stands freely under it, active to possess itself of its own honest department, can there be any peace in which science can advance. In the other case, which is the present case, where the scientific mind is full, and its theological faculties empty, it must, as was said before, break its borders, and desert its own native country of phenomena in which alone its true spirit can subsist.

## XXX.

*SCIENCE AS FACULTY IS EVERLASTING.*

Science, however, will be permanent, and will not decay, for it comes down from the Lord, in whom all knowledge, natural knowledge included, is infinite

and perfect; though its present forms, desecrated too much, will cease to be remembered. Oblivion has two ends. When a race of men declines and decays from a higher life to a lower, its arts and industries, and in time its traditions, perish out of its power, and it may wander as a nomadic tribe about the ruins of the cities of its ancestors, and not know who built them. That is one deep forgetfulness. On the other hand, if a human race is lifted up by its own free permission from a lower to a higher state, from darkness towards light, from sensuality to virtue, from insurgent materialism to religious humility, from self to the Lord, such a race will unavoidably, of His mercy, forget the past, void the objects of its former cares, and for the most part, except when remembering its discipline, not know the evil days from which it has voluntarily by God's will departed. This is a deep and a blessed oblivion. These two causes will at length combine to effect the transition from the present sciences. The godless cultivators will fall out of them, as no longer germane to the selfhood of their lives. The New Church in entering upon them will change and regenerate them, so that they are no longer recognisable for what they were; for they will now exist solely, as Lord Bacon said, "for the glory of God, and for the good of man's estate."

*There is also a tender sense in which science is and will be permanent: it is immortal as man is immortal.*—When the great Swedish chemist Berzelius was dying, he underwent a sorrow which would have been assuaged had he known this merciful certainty. The anecdote is contained in a memoir of Berzelius by Rektor P. A. Siljeström, and is as follows: He felt that his last hour had come, and that he must

take leave of the science which he had loved so well. He therefore summoned one of his most devoted friends, who came to his bedside with tears in his eyes. Berzelius also broke forth into weeping, and when the first emotion was over, he exclaimed: "Do not wonder that I weep. You know I am not weak (*blödig*), and I do not fear what the doctor has to announce to me; for I am prepared for it all. But in this hour I have to bid farewell to science, and you must not wonder that it is hard for me. What my lot shall be only the Almighty knows."<sup>1</sup> He did not then know that beyond nature, beyond space and time, superior to space and time because living and spiritual, living because corresponding to the Lord who is its sun, and to the immortal people, changing as they change from good to good, there is a spiritual world, into which every man of woman born carries his affections and his acquired character immediately after death. When space and time are taken off the mind as old clothes, the garments of new perception are given, and that spiritual world is sensibly entered upon. Every form of this lower creation is there extant, sun, moon, and stars, earths with their kingdoms, and all inhabited by human characters that correspond to them exactly, and are in their final causes. It is the correspondence, as was said above, the correspondence or justice of that world and all its parts, that makes it alive; for it is the prolongation of good and evil, and their procession outwards on the scale of worlds; what the Word of the Lord calls heaven and hell. In that heaven no Berzelius misses his heaven in his darling pursuits. His chemist heart was not given here to

<sup>1</sup> Minnesfest öfver J. J. Berzelius föred af Litteratur-Sällskapet i Stockholm den 20 Januari 1849.

meet with the accident of threescore years and ten, and perish of it, but to have a spiritual chemist life disclosed in him, a life not subject to tears; a life founded upon his life in nature, and for which that life was bestowed. There the Linnés and the Hunters and the Lyells can and will pursue their sciences, so far as they please, subservient to all that is above science, in innocence, peace, and permanence. The sciences of the earth are preparations for the modest immeasurable sciences which are to be given when we die.

## PART II.

### SWEDENBORG AND A NEW SCIENCE.

#### XXXI.

##### SWEDENBORG.

If any one is willing to know how spiritual things are real, how space and time, and their order of suns and systems, are not incompatible with suns and systems and measureless extents in which space and time have no part, and in which minutes and inches are impossible; how the natural world is small and the supernatural world great, he is recommended to read the writings of Swedenborg, where alone that knowledge can be obtained; and where it is imparted with a definite power which needs no present supplements for man.

If this seems out of place in continuation of our remarks on the relation of science to good and evil, it is submitted that it is not really so for the following reason. The enemies of religion and its attendant sciences have thrown up their earthworks in the ground of natural science. They have opened a game at which two can play. Every man is bound to enter the field with his religion, and take up the challenge if he can. It was very well when religion was excluded; good manners might fairly keep back

the theme, although at the expense of much of the intercourse in which man's heart warms man's. But when the main business preached as the be-all and the end-all of scientific processes and formulas is atheism and materialism, manners are withdrawn as a bolt, and the floodgates of plain speaking are opened. Even if the scientific policy retreats upon sneers, the same thing is done; and materialism will constantly be confronted by revelation, illumination, and rational religion warring from its own sphere. It will meet the incarnation of God in the Lord at every turn. This is British fair play. After the polemical rings of late British Associations, it is but following their suit to put the spiritual other side before their meeting whenever an opportunity occurs, and to leave their poor science out in the cold as they have done. Unfortunately bishops and clergy know little of these things, and are at the mercy of their foes. But the knowledge is in the world, and can be had by those who are willing to receive it.

There is a prophecy in the Word which shows what is coming upon the earth as it has always come in heaven. "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." The words have a soul in their body; a spiritual sense in the letter. Egypt signifies science; Assyria signifies reasoning; the highway out of Egypt into Assyria

is the opened communication of sciences with the rational mind as the lower platform of the spiritual. In the next act Egypt and Assyria are subservient, and Israel, or the spiritual mind, the creation of the Word and the life proceeding from it, enters upon the scene, and is the third, the all-in-all—for three and all the threes in three signify all—in science and in reasonings; yet not in domination, but in freedom of man's own yielding; for it is said, Israel shall be the third *with* Egypt and with Assyria, as if the companions were equals; for whenever the Lord comes to our freedom He will not seem greater than ourselves. It is added that this all-in-all, this third, is even a blessing in the midst of the land; which signifies the Divine mercy, and its influence, descending through Israel, the spiritual mind, by the serving of the rational and scientific minds, into the New Church, which is the midst of the land. Herein at last all these faculties live consciously from their Creator and Redeemer, who stands at the door and knocks, and when it is opened by us, opens into them; and the knowledges of all things, the sciences, the reasons, are by subordination filled with the love and the wisdom which are the heat and the light which created them. So alone, as Bacon says, can knowledge be the double of existence. This is the prophecy, dimly set forth here, of those words of Isaiah (chap. xix. ver. 23-25). It is commended with earnest good-will to the students of the British Association.

## XXXII.

## THE LAW OF GOOD USE CONFRONTS SCIENTISM.

The above considerations tend to prune the excesses of the scientific mind. Mere curiosity and ambition, constituting in their union a false love of knowledge, cannot but be rebuked by them. The conclusion is inevitable, that science exists for purposes—for “ends of use,” and that the incessant prosecution of it in many directions is vain and frivolous. The science which is attempted from the mere love of knowing must be limited at last by the account of the truths which accrue from it, and these must be tested by the good which proceeds from them. That good is mainly educative, to enlarge men's minds, that they may be better and clearer organs for duty. Accumulations of facts much beyond this are the prey of avarice, and corrupt the science, as the miser corrupts and is corrupted by his gold. It is not that any despotic doctrine of utility, a term far inferior to use, shall have right to board the ‘Challenger,’ and under the plea of *cui bono?* terminate the voyage of the boat of science; or arrest the botanist in his excursions, and ask him for a certificate of the use of his facts. No man is bound at any particular time to point out the use of his discoveries; it may be centuries before some other man is born who can show that. The change does not strike the accumulation of facts by fair means (abominable means are of course unlawful), but imports that a new spirit presides over discovery and its possessions. The attempt to be as gods,



and comprehend all things, is given up; the idea that the universe, or any single thing in it, can be put into a formula, when it is only in God that it has its being, is carefully repressed in the mind. The aim to make surfaces in their gathered involution into substance, and the only substance, is seen to be folly. Then failing this end of knowledge, to know absolutely by intelligence from self, *intelligentia ex se*, and the self being opened by the self-denial of giving these false ways up, other ends of a better sort, descending through the opening effected from above, must supplant the first lust of knowledge, and transform it into the good and orderly love of knowing. The first collections of facts were not, you will remember, gathered for their own sakes, but with the express view of comprehending all things; a very concrete human passion from the beginning of records. The philosophies have aimed at the same thing,—to include universality. It cannot but be that the reverse spirit to this, prosecuting facts most freely, shall yet work them with some limitation to the uses of human life. That a time shall come when a wise physiologist shall say, we have enough physiology at present for any soul that our minds can see in it: stones enough and to spare for the corporeal architecture of to-day. That a time shall come when all the sciences shall be applied sciences; only that some of them will be applied to the uses of spiritual society; to found it ever more and more on conveniences of high thought and punctual certainty attested by very nature; as the others are applied to the uses of external life and its society. That a turning-point shall then ensue; and a public recognition be made, that the regeneration of men from their hereditary and acquired evils of character

is the true university and school of science, from which alone can issue any pure, progressive and permanent knowledge of the works of the Lord in any of His kingdoms. It is not likely that the glory of this second science will be lesser than the glory of the first, for it will be of God, burning and shining through the heart and mind of the explorer into the faculties of nature; creating answerable sight as the river of light flows on; and putting away as visibly obstructive that self-glory which hardens the heart and darkens the eyes of ambition and curiosity in their path, and forestops them from seeing any detail of the purposes of the Almighty in His works. The science that springs up then as a new city through the mind will not be limited to lecture halls of students and meetings of savans, but the human race will walk for business and pleasure in the sunny streets of its truths.

## XXXIII.

## THE FIRE OF USE IN SCIENCE.

There is this forecast of the success of such a revolution in the ends and ways of knowledge, that the applied sciences already occupy a large field, without which science in general would lack a substantial body. Take medicine as an example, and the humble quantity of anatomy and physiology which goes along with it. This anatomy and physiology is no more than as it were the general geography of the various organs and parts, and the broad knowledge of their functions. This is one support of a medical education, and suffices for

practice; indeed a large portion of brilliant practice can exist without it. But being acquired, it is continually enriched with living observations; disease and health in their external results are added to it; mental conditions modify it; emotions inhabit it locally; climate plays upon it as an instrument; temperance blesses it; good cheer delights it; and in short, the knowledge of this practical anatomy is made into the field of the first set of perceptions and imaginations by which the inner man lays hold of the facts of habitation in the outer covering of the body. It is the purse of all symptoms in which gifted observation turns them into gold. Observe, however, that there must not be too much of it. If it becomes minute and subtle, it will be derisive of use, and will chase away the life which comes from without, and supplant it by microscopic nature, ignoring the larger sphere. If practice survives, and the healer is not converted into a covert professor, a thousand little chemical crotchets will contend in his mind for the mastery vacated by broad competence. The result is that the applied knowledge is a better basis than the abstract knowledge of protoplasm, and cells, and cell-germs, and the intimacies of physical organs; containing as it does the standing forms of life; there is more knowledge of the body of a man in a stable grain of it than there is in a pound of little bits of carnality which cannot be seen as a whole. And if, at any time, common anatomy becomes so full of informations and perceptions that it overflows with truths, it is easy to open deeper, to be more particular, and to offer a fresh incarnation for the practical science which has as yet no place in forms.

The same remarks apply to other sciences; they

are more rich in substantial detail the more they are cultivated for their application to the arts and the purposes of life. What so productive as chemistry, in which all the results would be put to use if the discoverer of new substances had his will. Chemistry is most favourably separated from mischief; it is a beautiful island of knowledge, which does not invade the continents of theology and spiritual truth. It advances constantly, because it is more and more required by the growing wants of society, and its history shows that it is an open hand of good, from which careful students can take any gift in its power for the endowment and convenience of the people. And not ambitious beyond its scope, like the physiologist, who would cut life to find life, or the geologist, who pushes dead matter onwards, and contends at last that its rolling ball of years is *vice* the Creator, what a palace of glittering substances, cohering by their own laws, arises out of the laboratory where no torture is done, but products at once perfectly natural and artificial are yielded to the mind that contrives and works their making. Seeing no atoms with the senses, yet the genius of a Dalton gives us here an atomic theory, which introduces a kind of astronomy into every natural substance. The salt, the crystal, and the gas, hang in laws as the planets hang in the sky. What a woeful thing it would be for chemistry if it could once get into its head that its main business is to assault theology, and to plant its empire on the ruins of the Christian religion. It would be converted into a petty arsenal, and its projectiles would provoke reprisals, in which the peace and power of the laboratory would come to an end.

To sum this up: the abstract sciences, the truths

of nature pursued for their own sakes, are a kind of cerebellum in knowledge, standing at the back of life, underground, in a secret place; full and compact in compressed laminæ, with the passions of human nature as it is, ready to burst forth and conquer the world. A needful fire, for without this strong selfhood mercifully hidden deep down the other motives of men would not be sufficient to warm any pursuit into vigorous life. There is not love enough in the world to take the whole place of any passion yet, and be the passion. So men must work the sciences in abstract forms for their own glory too. This is the root and use of the boundless attempts of the unapplied and unappliable sciences.

The cerebrum of the sciences is human use, the knowledge that has practice and good works for an end. All the honest businesses of life stand between the abstract and the practical sciences, separating them the one from the other, and only allowing conscious communication through the organs of use. Wisdom and intelligence, which cannot get into pure astronomy or geology, or physiology, play into the arts and sciences which subserve an apprehended purpose in the world. In these, man, unobtrusively, from the necessity of the case, is like a creator; and as they pervade society, and alter history in its conditions, the analogies of human life meet them and enter their transparent bodies. The arts of life are the reasons of their being; and final purposes, undeniable, present themselves to the reason, which has to enlighten itself by correctly judging how the purpose is carried out by the substance. A perpetual soul in nature reveals itself in the unbroken forms of uses; a soul of purpose in every newly elicited product; for nature is nothing but divine-human uses,

nothing but final causes plated over for final causes with matter. Every stone of it is architecture. In this inhabitation of ends in the art-nature of the practical sciences, a communication is opened with the larger spaces of the abstract sciences; and natural knowledge acquires faith that the realms of space and time universal are as much under divine use as the husbandman's field, or the bourse of the city. Infinite space and time die here, and love and wisdom are the new correlates. At the same time the abstract sciences have gained fresh fires, and like vestal virgins feed them night and day; and they well insist that the field is more boundless than before; that final causes are for ever interpretable by new common sense into less limited thought, and that the generations of art and science can have no end, to which the practical sciences respond in saying, save "the glory of God and the good of man's estate."

## XXXIV.

## USES.

Gutta-percha was made by God Almighty in order that ocean telegraphs should succeed; oil was made for lamps, and the fruits of the earth for food; flowers were made that gardens might be beautiful; and silkworms that silk dresses might be spun. For every honest use, in its time and place, the thing used was made. The uses are souls from Him, and the things are the bodies of the uses. So far the practical sciences. Here their own trade, and their religion, is consummated. The speculative sciences step in, and secretly enlarge the statement. Uses

themselves grow, and will grow for ever. THE LORD'S KINGDOM IS A KINGDOM OF USES (Swedenborg). Gratitude to the Lord for it all is the first new position. He in Himself, and then in us, is the instrument maker of all the forms of use. The first ends, or first final causes, have other ends visibly added to them as need comes on: the others were always at hand to step forth and reveal themselves when the roll-call summoned them. The straight and curved lines of the first copy-book are not only for practice towards writing, but in time they are the integers of writing; they are not put aside, but woven and corrected into letters, which are their final causes. The letters are linked into their ends, words; and there meanings meet the product, and conscious words are now more living ends. Then words by descent of higher meaning become terms, and express the mind. But in all the process the inhabitation of purposes is the animating principle. Strokes straight and curved are not evolved into letters, but previous letters enter them for each class of the young, and engender letters out of the, as it were, inorganic forms; for the strokes have no meaning but adaptation. So the letters are not evolved into words, but existing words take them as atoms, and plate them on in spelling. Nor are the words evolved into meaning; but previous meaning lays hold of them as its expression. The mental process, the creative process here, is not evolution, but assumption of the lower by the pre-existent higher; not the push of nature upwards, so that the product is one with the matter, but first the impregnation and then the subjugation of the matter, so that the descending organic and organific purpose bares and uncovers itself in the process; the higher

end being never enclosed in the lower, but added to it at appointed stages by the teacher, human or divine. Of course the pupil has organic faculties capable of the higher ends, or they could not be received when they are taught. But these faculties also are out of each other, stand in tiers or degrees, and are opened successively, and for the time the teacher is out of them all, and above them all, and has peculiar faculties of his own for communication. The pre-existence of the higher, and its descent, is the principle of knowledge and of obedience here.

Thus final causes are enlarged as they are required, and yet are final, or ends, for each particular stage. Ends are organic, and they exist in series and orders; first organized as embryos; next as children; next as adults, and so forth. They inhabit brain and nerve, and muscle and sense, and necessarily follow the organic forms in their distribution, for they are the real man. Consequently they are the spiritual brain, the spiritual nervous system, the will in the muscles; and they have all the glomeration, fibrillation, fasciculation, co-ordination, that is correlated to them in the visible anatomy of the body. The student of the body is studying the soul in it if he is engaged upon a pursuit that has true reference to life. Ends or final causes are bodies, which will be reëmbodied over and over again, beginning from the bottom, and putting it off continually when its use is served; and this they do for ever.

The same occurs in nature. All her forms and processes are for ends, for final causes, which are also for ever organic. Grass is for all that can come of grass, now and hereafter. To pasture cattle, to make hay, to make mould, to be beautiful to the eye, to harbour insect and bird, to sell in the market and



sustain the landlord and the farmer and the labourer. To be made into milk in cows, which themselves are a new departure in final causes. These are its ends. It has others: to modify atmosphere, to receive light and heat on a new surface, and adapt them to the vegetable creation. It has others: to be a pleasant sward for mankind, to refresh the senses, and give the mind their delight; to be the floor of pleasant stories and songs, and the tented field of hymns; to be soft to the feet of little children, and enter the loving memory of their childhood; also to feed the natural good affections of artist and poet with its innocent pasturage. It is also meant to be very difficult to draw and to paint; and thus with tiny blades to chastise artist conceit. It has other ends for the man of science, the philosopher, and the divine. All these ends are intended by the Creator; and indefinite myriads of uses besides. It may also be perverted into exact oppositions to its uses, and the freedom to do the perversions is also intended in the man, though not at first hand in the grass. Thus the grass is a divine office or institution comprising an amazing number of departments. And because it is abused, or because the uses are juvenile, that does not contravene the fact that each blade of grass is filled with final causes.

As this is so, and as there is a spirit in man which lives when his body dies, the institution, grass, is equated and correlated in the higher life, and wherever the mind travels you know you will find it again with a difference according to the sphere. It is a form, a sentence, in the Divine Word, spiritual in the spiritual world, and natural in the natural. And a high use of its presence on the ground of nature, is, to implant by the external

sense an express image of a real word that has everlasting signification. Thus final causes, plane by plane, correspond to final causes, and they all lead up, putting off grossness on the way, to that divine-human life which penetrates and momentarily creates the whole. Each plane prepares for that above it, because it contains the letters which in the next plane are words, and in the next are truths; and so forth. But always bear in mind that the whole is substantial and organic.

So much in brief declaration of final causes. They are momentarily, as was said above, the creative forces or mind in everything. To find out what they are is to attain a reason of being for everything; and requires a Newton for each special case, or indeed much more, an illuminated Swedenborg. Not a single final cause, or correspondence of such, in its last resort, can be attained by man without a special revelation.

The momentaneousness of God's will shocks the scientific mind, looking at the fixity of nature and her great constancy. But then the will is more fixed than the matter, and though it acts down upon time and space according to their moments, and were it withdrawn they would cease, yet it holds to unvariableness, and is not to be impugned by the mind because it is ever in operation, and never lets nature go. The order of nature is His order; as has been well said by Harris, "the laws of nature are nothing else than the immediate volitions of the Almighty." Immediate, yet eternal; the Divine Love through the Divine Wisdom their spring.



## XXXV.

## CORRELATION OF FORCES, LOVE, WILL, MIND.

It seems a marvel that some excelling minds of the present day should have limited scientific thought to the world of the senses, when there is within ken so much more than the senses comprise, all of which inevitably has its science. The correlation and conversion of forces occurs to us here. All forces mean pushes from something behind them, or drawings towards something before them, or deflections of moving bodies by side strings of power. We see the rush of things. Yet the mind, observing the will, is the only thing that gives an idea of real force in direction to some conceived end. How is it then that heat and light and electricity and magnetism should terminate the account of mundane force; and that mental force, the royal percipient of the rest, should not enter into the correlation? How is it that love, affection, motive, which is the spring of all action, should not be considered on its own plane, and form its own plates in the science of the vast battery of the universe. We know by revelation, and illumination of the rational faculty, and its superior eyes, that there is a Divine Love and a spiritual sun. How easy it seems to bring this into the former correlation. All the world over love is hot and wisdom is light in the languages. The Divine Love and Wisdom, pulsing from the spiritual sun, and proceeding through the heavens, strike nature in her prepared germs into suns and systems, into worlds of heat and light, thus propa-

gating correspondences or correlations through every object. Here also one of the terms is known, yea, self-evident; love and wisdom are expressions from consciousness and conscience. All that is good and true in the world knows them. Therefore, in working the algebraic signs of unknown forces, why disregard the only known figures or correlates from the equation; why work signs alone when the thing signified is self-evident, and ready to take its place, and eager to be employed, to resolve the rest into known quantities? The answer must be, that our little human persons, with their loves, which constitute only personal fires and forces, are too small to furnish a correlation with the fervid suns of the universe. But in the first place a grain of what is higher, if you please a germ, may be in correspondence above with a whole world of what is lower. In the second place, love, so far as it is permitted to receive its all from the Lord, is the end for which man exists, and for which the world was made; all science comes out of it, viz., from the love of science, and even in this way it embraces all we know of nature; it is love that knows it; for take away the love of science, and the knowledge of nature goes out, as taking away the sun would wither the skies. In the third place, the little beginnings, the new atoms in the lower sphere, are always the inheritors of the whole of the coming sphere. If men or races of a greater order are born, the inhabited world must perish with them, or they will be the only races extant and take possession of the world in time. These mounting increments point upwards. Life here, embedded in nature, existing in apparently small quantities like nuggets in rocks, the good rude rocks being included in God's final causes for nugget-moulding,

points with all five fingers to a realm where life is not in nature, but exists in worlds which are its representatives and correspondences, and which are more alive than the brain with the mind in it is alive; being the constantly produced and everlasting thoughts and affections poured by God through His people there, and constituting a spiritual world, as firm as heavenly virtue, and as safe as eternity. That world is indicated by every tiny form of life here; and will give future science the right to correlate our poor love and dim wisdom with the vortices of heat and light in solar systems. To just science they are sufficient specimens of the beginnings of that correlation. Heat and light, studied in this view, make our main faculties more conscious of their own inward nature; while they are self-evidenced at the centre as human heat or love, and conscious light or wisdom.

## XXXVI.

## CORRESPONDENCES: LOVE, THEIR POINT OF DEPARTURE.

In this direction, of correspondences, commencing from the known, lies the scientific education of the people of the whole world; for the heart is head master in the school, and the perceptions of the mind are under it; and the truths of nature, as they are learnt, will have the better genius of the pupils over them continually, recognizing them as representations of self-evident life in all details of life human and divine. The true imagination and ineffaceable memory of science will be born in those new times.

Modern science has been in a hurry with its

correlations, and is invalid because it has left the spiritual realm out of view, as though mind and life were mere words, and heat and light and electricity and magnetism were well-known substantial facts in comparison. Yet the truth is that the latter things are unknown, and in themselves unknowable, except as phenomena, or as correspondences; while the mind and the life actually mean self-knowledge and substantial love. Hurry in generalizing without these is to be ascribed to a temporal ambition that is no part of the patient life of true science, which is the ass that can carry its redeemer.

A word at present out of science has been frequently used above, the word Love; it may be necessary to explain that it does not imply only those outward affections which are commonly expressed by it in speech, but the radical affections of mankind, directed to whatever objects, as the love of life, the love of power, the love of knowledge, the love of whatever things, visible or invisible, constitute the motives of the man, and without which love he would be as a stock and a stone. This is the foundation of his whole mind; and his intelligence is nothing but the organized way of it. The philosophies of the world do not recognise this, and put mental faculties in the first place, whereas these depend for their substance and existence upon affections, or organic derivations of love, arteries from the heart of love, within them or above them. It is necessary to bear in mind this meaning and position of love, or otherwise it cannot be seen as the universal substance of all souls and all intellects, and the first known term of all correspondences. Without this love recognised in God,—God is Love,—there is no order but that of temporal phenomena

in the natural world; the whole system is a vast dead body breeding life by contingencies of decay; men and women are the maggots of the atheistic corpse; and science is a perpetual funeral which never succeeds in burying out of the sight of the common unperverted heart the death at the centre; diffusing woe instead of a joyful existence in God. Of such science it is said, "The horses of Egypt are horses of flesh, not of spirit." Egypt, as before, is science; horses are the understandings of what is true; horses of flesh are carnal understandings from lusts of knowing by wrong ways, by violations of life, for example; they are not of spirit; there is no respiration in them carrying life and thought from the Holy One through all the parts of the scientific man; they are Egyptian idols of self, and they cannot breathe.

All such science is doomed; like a pillar of salt in the sea, it will be washed away and perish. It is in the dearest interests of all good men and women that it should disappear. It is not the "reign of law," but the cause and chronicle of anarchy. Not a stone or a crystal, robbed of its reasons, that does not cry against it. Plants and trees and cruelly entreated beasts abhor it. The final paradox, it is a vacuum full of self. There are many forecasts of its extinction. As was hinted before, the pressing question of the education of the people leads directly to an *Index Expurgatorius* of books and subjects unfit for youthful minds. Topics that happen to be charged with atheism and materialism are like diseased meat, that cannot be allowed by the community. Clearly such branches require to be forbidden. Otherwise they will breed and aggravate all social diseases. There is not an educational institution in

the country that would not be poisoned rapidly, as it were with typhoid germs, if the spirit and doctrines of recent utterances at the British Association for the Advancement of Science could be communicated in its teachings. The chaplains of every prison, if the germs could leak in there, would find criminals comforting themselves under the avowed godlessness of their betters. Every reformatory would be less manageable from insane license of thought communicating with former habits, and provoking to fresh license of life. It would be in vain to instil motives into the young inmates where the motives are only expediencies made out of matter by the teacher himself, being, in fact, his own typhoid exuviae filtered through expediency again: the only motives left would be punishments and tyranny increasing in scale. All schools, for boys are very metaphysical, would be corrupted by scoffers from above downwards, and religion would be a jest from the beginning of life. These are indubitable consequences of the proclamation of materialism from the visible high places of science in the land. And if the land is not going downwards the evil will have to be met, and this can only be done by public action against its sources. It is a question of the soundness of the nation's heart, and of the strength of its faith in the Lord. Many ardent educators belong, indeed, to the bands of atheism; but the New Church, working through all the churches, will confront them in their passage to the schools. As yet this is only a tendency, but the more the evil is seen the more clear the action against it will become, in order that education may be saved.

## XXXVII.

## PUBLIC LIMITATIONS OF SCIENTISM.

If false science will be cast out of education, as it must be, it will also be checked in Royal Associations themselves in a country which still has the Bible. That will in part depend upon the audiences, and as they gather courage, and call to mind the purport of true science, they will resist subtle teachings which have nothing to do with human knowledge, and at once insist on the previous question. They will want no professor's opinions about matter and protoplasm as God's equivalents, but will require his facts from his own material workshop : to those facts they will tie him down, or not hear him. A little more life in this England, a little more fire from the Lord Christ, and the annual gatherings of these assemblies will be too hot with religious war ; they will have to eschew from motives of preservation the causes of it ; hymns as of Exeter Hall will spring up in their midst, and the voice of atheism be drowned. There will then be the same reason for forbidding by law the public proclamation of these doctrines that there is for preventing Roman Catholic processions in the streets—the reason of public safety. No freedom is infringed here. But if, in a hall of science, convened for its ends, the public conscience is attacked publicly or covertly, the public religion is challenged thereby, and combat will ensue. If it is not to ensue, the subject *there* on both sides must be forbidden. At the same time, the atheists on their platform have full right to speak, but at an association for the promotion of atheism and the

cultus of protoplasm. No man who knows what he is about to hear, and who is admitted with an atheist ticket, will be likely to cause disturbance in his own band. There for the present let him be.

This then is another way in which false science will meet its doom, by the confusion of its assemblies, and their closure by the police in the interests of peaceful citizenship. A third stroke will fall upon evil and false science from the power of Parliament. As atheism has called up the New Church and its religion by a challenge, so cruelty summons forth humanity wherever it abides, and here violation of animal life will mount its scaffold. It will be forbidden by penal laws. Besides social degradation, corporal punishment is the one thing left to teach feeling to future violators, who will thus learn the most important truths of sensation, and of the functions of nerve and muscle, in their own bodies. They will learn the functions of pain, which, in their enormities, are the only verities they have had an opportunity of acquiring from the torture of God's creatures, but which they have carefully omitted to learn. They will learn tenderly how to avoid pains by ceasing to inflict them upon others. The laws which will teach them this are of course not retrospective. Violators who repent, or at least cease from the actual practice of wickedness, will be left to their own consciences, and to the judgment of their deathbeds, but law, and a merciful society, will forget the past. The books, however, which record their deeds, and teach young men to repeat and vary them by their own firesides, the "Companions to the Laboratory" will be confiscated and destroyed. They have added a new world to atrocity, and an immeasurable volume to obscenity ; and no Parlia-



ment that considers the case can prosecute vile publications without taking prime action against things to which the claws of common lusts are tame. The stench of this printed bloodguiltiness must be burnt out of the land.

Perhaps the case seems exaggerated; and it may appear on a superficial view that this violation of living animals all over the civilized world, to please men's wishes, is too small a cause to determine the instability of certain sciences, and to affect the position and public life of all science whatever. The answer is that we have here a most violent disease in science itself, and in the society which tolerates it, a disease of the heart; and such a malady it is obvious threatens life; and though it may be but a valve wrong, a mixing of bloods that ought not to be mixed, yet for such a body, thus confused at the centre, there is only one end, and that is extinction. Nor wonder; for besides the apparently local break, that wrong valve and its puddle of blood run through every drop and influence every fibre of the scientific man, and prepare him and his society not only for special but for general dissolution.

The rights of such science, as commonly pleaded, clearly bring it into conflict with Parliament and civil allegiance. If a man can practise abominations because he wants badly to know something, if he alleges "*scientiæ sacra fames*" as a sufficient ground, he is an ultramontane materialist, who takes secret instructions to do evil which he likes without regard being had to the conscience of the country embodied in its laws. Those rights denied, the legal status once disallowed, courts of law will settle the rest, and that great potentate foreign to true science, the good

pleasure of the selfhood, will sink into cruelty-felony wherever its dictates are received and acted upon.

These statements are then not exaggerated; but record the fact, that any one so great enormity publicly condoned threatens all virtue. And so the life of the nation must go to war with it and cast it out.

*Nota bene.*—The truths of example, the truths of good and bad influence, are at present but slenderly visible to the world. The truths about compulsion are more material, and better known. There is a passage in *Troilus and Cressida*, where the question is of bringing Achilles to the front to meet Hector before Troy; and Nestor the Wise says, anticipating the issue:—

"For the success,  
Although particular, shall give a scantling  
Of good or bad unto the general;  
*And in such indexes, although small pricks  
To their subsequent volumes, there is seen  
The baby figure of the giant mass  
Of things to come at large.*"

This is here applied to good, but reaches also with a strong hand to evil. It manifests how biblically Shakespeare understood the communications of mankind; how one God walking with us may redeem the world; and one new rascal or finger of rascal may go far towards corrupting the human race.

The truths of the infection of example, and of its march and penetration from private to public life, are a vast subject, and beyond the present scope; but it may be observed that for the eyes of ambitious materialism and money-getting they almost disappear, and each man is so bent upon himself that



he wishes to set no example, but to push on alone to the goal of his lusts. And hence, although the rush of his successful figure draws men after him in tail, he is an unsightly object, to be hated and run over, and not an example to be followed. His corporate self-love is for power for his class, for himself's sake, over the public, whose prostrate breasts and necks constitute the race-ground. This is eminently seen in scientism; and besides that it runs through medical and surgical practice and authorship, and especially through the *connubium* of medicine with the state, where among other things it produces the "small prick" of compulsory vaccination, it pours down into every thought about the human mind and body, and destroys every truth of example and influence and influx in both. Now the body of man is full of the truths of example; because it is a hierarchy of upper and lower organs, in which the constant function of the upper should be to lead the lower, and to teach that all disease is the swerving from the higher as guides. The mind also is full of the same authority; and its throne and soundness lie entirely in the worship of its divine exemplar, and in keeping the sensual selfhood at the bottom, and teaching it, by every weighty faculty, how good it is to be governed by the Lord. Scientism voids these truths, and the only present figure in the chaos which it inhabits is its own struggling selfhood imploring condonation, place, and recognized priesthood, from the state.

*The Selfhood.*—The words self and selfhood are frequently used in these pages; the following explanation from Swedenborg will keep the reader to the meaning. "The nature of self-love shall be explained in a few words; the delight of it exceeds

every delight in the world, for it is composed of mere concupiscences of evils, and each concupiscence breathes its delight. Every man is born into this delight, and inasmuch as it compels the mind of man to think constantly of himself, it withholds it from thinking of God and of his neighbour, except from himself and concerning himself; wherefore if God does not favour his concupiscences, he is angry with God, just as he is angry with his neighbour when he does not favour them. This delight, when it increases, incapacitates man for thinking above self, or otherwise than under self; for it immerses his mind in the selfhood of his body, and the man thence becomes successively sensual; and a sensual man speaks in a high and lofty tone about matters of a worldly and civil nature, but of God and divine things he can speak only from the memory. If he is a person engaged in civil matters, he acknowledges that the world was created by nature, and that it is governed by self-derived prudence, and he denies a God. If he is a priest, he speaks of God and divine things from the memory, yet in a high and lofty tone, but in his heart he has little belief in them" (*Apocalypse Revealed*, n. 692).

## XXXVIII.

## SCIENCE IS ESSENTIALLY DOGMATIC AND DOCTRINAL.

Science has seemed so free because men have superficially thought that science has no dogmas. It has both dogmas and doctrines. These exist in it before it ever touches nature. In this nation it is an inevitable branch from the Christian Church. Where-

ever it has existed it is a branch out of the conscience and religion of the time and country. Till now "thou shalt" and "thou shalt not" have always been pleadable over its transactions. Its escape from these conditions cannot be permitted. "Do unto others as ye would that others should do unto you," is a fundamental dogma over the practices of science. The existence of God, and the revelation of Him, without which every dogma is inept and inoperative; the amenability of conscience to God, and thus the sovereignty of conscience; the immortality of man, and the dependence of his future life upon the deeds done in the body; the conservation of society in mercy and truth, and thus in the divine order; the good of eliciting truths that shall educate and not contaminate little children and young persons and simple minds; the necessity of feeding the heart of professions with lessons of humanity where they are most needed; in short, the discipline of love to God and man, and the creatures, now and hereafter,—all these embodied in intellectual statements, are doctrines of practice in which alone science can live and move and have its being. It is circumscribed by them into the goodly globe of truth. In this globe all the sciences are solid uses. They know what they begin from, and what they end in; again, "the glory of God, and the good of man's estate."

Inwardly, then, science is essentially dogmatic and doctrinal: it is saved the trouble of inventing its own soul, by receiving a soul of good from the Almighty. He opens into it by a secret way and directs its thoughts. It becomes alive, and the reflex of life is seen in the mirror of the bodily organs. As Newton's apple was entered by the

universe, and became the apple of vision of the solar system, so the facts of anatomy are entered by their greater circumambient lives, and the organs become visible in their functions as expressions of the individual soul, and symbols of humanity. The body is transparent, and only requires more and more good heart and soul to see through it. Christian doctrine, once set in the right direction, is the single eye for all the scientific vision that can be given for the ends of man's spiritual use.

## XXXIX.

## DOCTRINES PRESSING UPON SCIENCE: A NEW RELIGION CLAIMS IT.

What does Christian doctrine belong to now? It is truth unapplied in the sciences; it is wine kept in the vaults of the churches. It has no public statement of commanding duties for the daily life of investigators. It is God's will-force denied or uncorrelated in the scientific mind. Men have forgotten its record. It belongs then, it must be affirmed, to the well-kept silence and secrecy of the New Jerusalem, where it is guarded for a time; guarded away in the very scorn which like Herod would destroy its young life. The words New Jerusalem have been used before: to open silence a little, what do they imply? They imply a new church, neither Protestant nor Catholic, but capable of entering into all churches and all denominations which are willing to receive it, and of gently revolutionizing them by love, and reanimating them. They imply the regeneration of ordinary life as the

one condition of seeing truth, without which condition the scientific mind has none but superficial paths open to it. This regeneration depends upon personal obedience to the revelation of the personal Lord, of Him who was Jesus Christ on earth. Shunning evil as sins against Him, and then doing good as from ourselves, but intimately acknowledging that it is from Him. Not conversion only, which is but a spiritual attitude of the man, but regeneration which is a daily way and continual combat. Belief in the Divine Word is concurrent with this regeneration, which lives from the Word ; that Word being the name of the Lord, and all we know of Him. Belief in the spirit within the letter ; in the spiritual sense which is the life of the Word, and which has been opened in these latter days. Belief in the spiritual world, the knowledge of which, definite yet immense, has been also communicated through the divine rational illumination of Swedenborg. Especially belief in the redemption of man through the incarnation, which is the crowning doctrine of the New Jerusalem : Jehovah in a daily life in the flesh which he assumed, beating down hell in a human character, and thus making a humanity divine, which is henceforth the object of true worship for all creatures. A redemption which can save no man without a good life of his own free choice, but in which salvation is made possible for all who will. Freewill is the ground of it in us, and rationality showing hourly evil to be refused and avoided, and good to be done ; the good being attributed by the same rationality to the Lord alone.

The Lord in second advent has come in this way through a special illumination of a human mind,

showing clearly, yea scientifically, what he was and did when he was in Judea eighteen centuries since. He has opened the hand of his divine conditions. He will possess all. Not ecclesiastical churches only, for they are at the best the small needful spires of life ; but the whole breadth of man in his multitudes. Not religious rites only ; but the daily life. For every man is a church if he is leading a good life from the Lord's motives. Therefore He is going, at first through chosen men, his men of war, with new consciences, to possess himself of all businesses and affairs, of democracies and aristocracies, of parliaments and potentates, of states and nations, and of public faculties of the mind ; and to open His Divine Humanity into them and upon them, and so to judge them ; so that power, property and knowledge shall stand at the bar, and be reckoned for good or evil. This is the coming of the New Jerusalem ; the second coming of the Lord. It is not mystical. Whatever good administration of the daily life from the Lord's motives is effected, is a descent of some portion of the new city. The obeisance of great proprietors to good for His sake, their cessation from artful luxury, and the use of their money for the public weal, taking their own ducal salary out of it with the intelligent and economical hand of conscience, is so far, according to the wisdom and love involved, a distinct planting of the New Jerusalem in wealth and its motives. The acknowledgment of power and position as the Lord's engines in man, and the use of both for help in public regeneration, is another and a further descent of the divine doctrines and principles. It cannot be that science is untouched, and occupies no relations to the

greatest spiritual revolution that has yet taken place over the earth of man.

It is marvellous to think that churches and states have not expected this thing, but still look to a perfected Protestantism, or a triumphant Catholicism, as the crown of God on the head of human society, —marvellous, for it is written down in language that may be sufficiently understood, that the New Jerusalem, with all things made new, is to descend out of heaven from God. The images of the Apocalypse carry no promise of the finality of the present ecclesiasticisms. The revolution itself has come, and all our lives, secular and religious, in their breadth, depth, and height, are face to face with it.

## XL.

### THE INCARNATION CLAIMS THE SCIENCES ON THEIR OWN GROUNDS.

Primarily now so is science. The fact of the incarnation of Jehovah in the Lord confronts science on its upward way. Science pushes its horns from matter to spirit, and would kill what it cannot comprehend. But a revealed science has a horn which cannot be passed by the natural power. It can kill any natural science, but itself is beyond attack. It opens into all sciences because it is science with divine right. It is recorded in the Word, and stands firm in history. It is a natural fact, and a subject of natural knowledge, which, as regeneration advances, is converted by the descending Word into spiritual natural knowledge. It is not mystical, but divinely rational ; for the reasons for the birth

of Jesus Christ, with the soul, Jehovah, indwelling, are more patent than the reasons for the birth of any ordinary man, whose existence may be a problem to account for ; whereas the plain reason in the Lord's case is the redemption of all men. Seen from this point of view, the facts too, not only of the birth, but of the life, and the death, and the resurrection, are divinely rational and divinely natural. Were it possible that a similar being could arise again, what is called miracle must flow from his origination as in the Gospels. From above He instituted a new creation of men, at whose hearts or wills He will knock, and if they open, His divine personality is in them and with them. It is not there mystically, but if men shun what He hates, He will consciously be in them, and then he will empower them to do what He loves, and put selfhood down, leaving it as a natural patch of ground to stand on. And when they are thus capacitated to do His will, and walk in His way, the New Jerusalem will be a conscious society of His creating, as the solar systems and the kingdoms of nature are of His creating ; mankind unviolated, being the willing, rational vehicle of it all. The laws which reign in heaven, which consist of no mystical elements, but of the men and women who have died in the Lord, and of all children, will then reach down into home and mart ; and that is the New Jerusalem.

In saying that none of this is mystical, it is evident that the origin and consequences of these new states are stupendous, and refuse all forecast save that which is given in the Word ; but the meaning is that there are no elements which require the best faculties of the mind to be put aside in order to a reception of these truths. Science can accompany



with reverence every fact of the incarnation, and reason be employed upon the same. The Word loves true sciences and just reasons. It was because Swedenborg was correspondentially a fisherman, or lover of natural truths, that he became with his free faculties a spiritual fisherman, to whom these spiritual truths were made known. He was thus the chosen instrument to inaugurate the reign of divine-rational truth.

Now the region of man's theological mind being inevitably possessed by this new royalty of truth, the Divine Humanity, the present mundane sciences, with their lusts and ambitions stimulating them from below and from behind, confront here no shadowy theos, or incomprehensible tripersonality, but God-man pleading His own evidences, in the Word, in the life, in the consciousness accompanying regeneration, in all surrounding history, and in the analogy, and thus the attestation, of whatever is good and true and orderly in the worlds of man and nature. For rightly seen everything in the past leads up to the necessity, and therefore to the necessary truth, of the incarnation; and the past, the present and the future descend into the New Jerusalem, which is the second or spiritual coming of the same God-man, the Lord.

The waves of atheism may and will roll in breakers of angry fire against this new rock, but it is a rational rock, a scientific rock, a most defined rock; and here is the point, that it is a true Peter, an active, aggressive, living, human rock, and the river of the Word that flows and will flow from it is incessant and never ending. All foul sciences and violations will die of it. Materialism and atheism will be tired and worn away by its endless and in-

undating assertion of its truths. It will open its mouth in its church, and swallow their floods as of no account. The assemblies that have marched the bands of irreligion against its frontier, will be overborne from their own midst, and beg truce of the invasion of its armed and immitigable lights. In fine, the new science of the Lord in the Word, will press the old atheism until its provocations cease, and it becomes a secret watchword first, and then a cavern in the ground.

As love, and giving true delights away, are intimate in God, so hatred is the entrail of atheism, and cruelty is its hand. Against this, the Divine Humanity opens into evil science. The foregoing pages were begun mainly to protest against scientific violation of life. The Divine Man, who first made men, and then becoming a man redeemed His fellow-creatures, and thereby the groaning and travailing creation, meets science in her Association, and gives her idiocy for her deathright. By unnatural intercourse with beasts, how shall she scale the heights of possible knowledge, when the divine love and mercy and purity are those heights? when these qualities are inmosty the life of every beast and blade upon the surface of the ground? when the only rational scientific question is, what God made each creature for, and how does its make carry His design? To violate mercy is to murder science; to prolong and enjoy the violation, is to live in hell upon earth. To expect truth by this way is to enter the madhouse of wickedness. The Divine Humanity, the Lord rationally known, cannot but carry this doom into the heart of every impenitent science.

From cruelty issues cruelty, and the love of torturing our fellow-creatures here, the animal tribes,



proceeds from its own hell upwards into the love of torturing our own race. The *British Association* tolerates this torture, and lends itself as a Coliseum to the exhibition of it. The Christians here are again in the arena, but on a greater scale than when Rome had emperors. All little children and young persons, all the simple-minded who are taught their Bibles, and love their Bibles, the weak, the sick and the dying, the bride and bridegroom seeking to enter into eternal vows, all who want the Lord to live from, all who through His hope alone do not despair, all who are fallen and look to rise, the mild and merciful who are downtrodden here, those who labour and are heavy laden, all these are in the arena, and atheism would bring them in by batches that the life of life may be torn from them by infuriated materialisms which enjoy the feast. The nation is the victim upon which the education of destruction is to take effect. Now the point is, that the Divine Humanity, treated as a common child, has been challenged in the arena by the atheists themselves, and His voice, "suffer little children to come unto me" and I will educate them, is heard in whispers first in some consciences. No matter what the arena of the science, or what the confident expectation of professors that the truths of religion are their prey, and that *Ave, Scientia, Imperator, morituri te salutant*, will be heard from the old Gospels: another issue is at hand. The Coliseum, the *British Association*, is before the judgment bar of this nation instinct with the spirit of a new religion, creating a new age. The children will be saved. The sport of destroying human minds, and of hunting faiths and charities to death, depends upon the sufferance of heaven, and this is reflected in

the sufferance of the people. That sufferance will not be extended to it. The sanctity of childhood, and the safety of education, proceed now from Him who was born as a little child; and thence ascended until he became King of Kings and Lord of Lords. The nation will discover as soon as it pleases, that this presses close on certain knowledge, and is in full panoply a man of war, in the sciences themselves.

"Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, the mighty God, the Father of eternity, the Prince of Peace."

## XLI.

## THE DIVINE HUMANITY.

This is the cause now pleaded, and to be pleaded as against the natural atheism of the human mind; for observe, this is the cause of natural religion; since there can be no natural religion without a natural God, or in other words, a divine natural man. In Jehovah the world had supernatural religion, which in power was not ultimate enough to keep even the Jews under the just government of heaven. In the Lord, Jehovah in the flesh, the last degree of power is assumed, and natural religion is born, not the less but the more natural in that it is divine-natural. Being a fact, this confronts every science, and commands all speculation. By its own body and pressure, it has a right to be represented in every assembly which discourses about the essence of the natural world. It can produce armies of rejoinders to all invasion of its own precincts, and put forward the Word of God, now opened from its

spirit into its letter, as its representative shield against the faces of materialism. What is required is faith working from love, and having the courage of its principles and convictions. The Lord will assuredly help it by His presence in the midst; and atheistical congregations may be bent into prayer for a beginning of light, before the militant influx of His power. It is not a question of reasonings, and will not be settled as such; but of divine-natural religion in the armour of fact, truth, and love, pressing its opponent, atheism, to the ground, and binding him there.

## XLII.

## POSITIVE THEOLOGY COMMENCES IN SWEDENBORG. THE INCARNATION.

Some people indeed have proposed, that theological time has passed away, that it was an infantine and comparatively savage condition of societies, a belief in nothings as the causes of all things; and that the scientific age has at length arrived, and positivism can be inaugurated: positivism being the widest and most sifted belief in the informations of the five senses, and in the laws deducible from these. The universality of these laws once attained, the mind has its fairly won sceptre, and the world and all it contains lives, moves, and has its being in the genius of the immortal generations of mortal human selfhoods. But now it is pleaded *per contra* that the theological ages are not behind us, but before us; that on the ground of nature they are just beginning to dawn; that the birth of the Lord is a natural event, and that, consequently, there is a

divine embryology, and a divine physiology, because there is a Divine man. Consequently there is a divine science which is positive. Not only positive in the truths it holds, but positive, warring positive, from the love of salvation. Yet it is all compact of intellectual truth, and from the Redeemer it sheds natural light upon the birth, life, and death of every creature. For to the birth of the Lord in time, the whole world flowed on from the beginning; the fall of mankind, chieftainless, into ruins, necessitated it. When it took place, a human nature was taken upon Him by the one Divinity who inhabits eternity. No condition of actual birth—a father and a mother—was absent. No greater mystery than any other birth attends this incarnation; nay, as we said before, lesser mystery, because there is a plain divine reason for the birth; and in its very terms a divine presence and power to cause it. That birth opened heaven, and the rifted sky was filled with the host of angels. The child Jesus was a human character with the divine soul within Him. In Him there was nothing intermediate between God and man, no inheritance of paternal evils. The purpose was redemption. The humanity was assumed that it might front the world in the world. The world had long been under expostulation by the Divinity above the world; but here it came for the first time face to face with the Divinity in the world. It could only be so by an organic acceptance, by a perfectly, yea divinely natural fact of birth. The frame and character of Jesus grew, and His powers unfolded; every faculty, affection, observation, science, reason, intellect, wisdom, expanded; all the departments of a man's character were there; and every temptation,

every ambition, spiritual and temporal, every deflecting terror, assailed the childhood, and the manhood. He traversed Egypt and Babylon, the ambition of science, and the love of dominion over souls, in his course. He triumphed over their motives, and from the beginning to the end of his natural life, converted human states into divine victories, and came down as God. By acting out the indwelling Jehovah, He gradually, hour by hour, in assailed faculty after faculty, became the Lord. In the last struggle of the humanity, the last temptation to save the natural self at the expense of the crucifixion, He destroyed spiritual death by a natural, but divinely natural, resistance, and overthrew the hells of self love to their foundations; and then His humanity had nothing left in it that opposed His Godhead. They were naturally, yea divinely naturally one; and He was and is the Lord. His natural body also was divine; His very flesh was divine good and divine truth; He had made it so by no mystical process, but by shunning universal hell which He sensed and confronted, from His daily life; and consequently, in the act of dying to the mother's selfhood, the divine life filled His body, and He rose again. It is not a mystery that we behold here, but a divine natural glory. The mind sees now that with the conditions nothing less or else could happen. One part of it follows from another as plainly as that the qualities of the generations of men are handed down with increments to their successors. His qualities were handed down by admitted temptations, combats, and victories, from Jehovah indwelling, to the maternal humanity, which was put off gradually in the process. And now, through the Word, in His mercy, His birth, life,

death, and resurrection, have all common sense as a platform in our minds to stand upon. They are the focal point, or rather solar centre of the natural sciences. This can be ignored, and its sun omitted out of the firmament of knowledge; but it cannot be voided; it is a doctrinal ship set against the fleets of carnal and sensual science, and with the broadsides of heaven in its charges.

It is well that the scientific mind should ponder again and again that mystery is absent here: there is mystery in science, and in Rome, one of whose forehead-names is *Mystery*, but there is none in the incarnation. The subject is indeed above the human mind, until it is revealed, and then it comes fairly into it; the deeper and holier parts of it are above, and above, and above, and await successive revelations as spiritual use requires; but "the thoughts which are beyond the reaches of our souls" at present—and the most must be for ever beyond, for the Lord is infinite—are indeed unknown, but so seen always as light, that it is plain why we do not know them; and when this is the case they are not mysterious, although beyond and above our faculties. Put this case before you in regard to the revealed incarnation. A man or a woman inherits a certain human character as a beginning in life. It contains the seeds of many proclivities to evil. Each of these becomes a point of temptation in the life. The teaching of parents, the lessons of the Word of God, the good influences of society, are on the one side; the desires of the selfhood for gratification are on the other. Truth flows in and shows the man what his duty is, shows him that he is to resist the temptation, and do against it. In proportion as he does the truth, he acquires good, and from it new

truth perceived, and a new and higher sense of duty. Next this, a deeper state, is assailed by temptation; and if victory in resistance is obtained, a new good, a higher truth, and a finer perception result. And so forth until the whole mind is born again or regenerated, and heavenly motives are planted in those which before were only earthly and insurgent, but are now subdued, submissive, and the natural vessels of human uses in this world. Every conscience, nay, every consciousness, attests to some experience of this fact. Reason and freewill are the human agents, and although given by God and continually sustained by Him, they work as *quasi* independent powers in these conflicts, with all their light and with all their might.

There is no mystery here, but a wonder that we are so poor in doing the thing.

Turn now to the incarnation of which the whole of this is an image. Jehovah descended—see Swedenborg—as the Divine Truth in heaven, as the Word, into the human character of Jesus. The whole Word of Jehovah, that by which the worlds were made, with its infinite harmonies of truth and good, and with the pressure of Jehovah upon them, flowed down upon that mind, and flowed into it, and said with divine voice after voice, “Thou shalt not” and “Thou shalt;” and this Word, thus combatant against temptations, and thus lived into actions, was made flesh successively in that life,—namely, by absolute obedience to the Word, by absolutely fulfilling the Word. The Lord’s humanity was not regenerated, but glorified, and he became God with us. Here then there is not mystery, but incomprehensible brightness. It is divinely loving, divinely wise, and divinely useful. It is the exact awful ideal of our

own regeneration, in which the higher and the highest life penetrates and vanquishes the lower, until the truths we know, acting upon our hearts or loves, are made into the flesh of our characters. The Lord has redeemed us, saved for us the foundations of freewill and rationality against all the assaults of the hells; and we avail ourselves of redemption by accepting the necessities of regeneration; and then after death by His mercy we can partake of His salvation. Again this is not mystery. But then the scientific mind must be humble and receptive. It must study the subject long and well. It must not ask questions before information, such as Why the Lord came then? What Jehovah was doing in heaven when He was indwelling in Jesus Christ? and many others, which can indeed be answered, but not at once to faculties only just separating themselves from the cruel carnalities of atheism; because the answers are not merely natural, but divine natural, and the faculties are not receptive of them to any great extent at first. They are worse than childish, they are corrupt, and require regeneration to understand the regeneration of man, and still more, the glorification of the Lord’s Humanity.

Now the point made is, that where there is substantial fact, and no unnecessary root of concealment whatever, no mystery, there is the condition of science. Without unkindness to the present men, this may be put forth the more boldly, because in a recent address of the British Association, the position was taken, that all theological discourse about creation was inept there, and must be handed over at once to the geologists, physiologists, and other exact people, for their correction. That re-



ligion was a matter of emotions, instincts, feelings, and of ineradicable poetry, a good old dream haunting songs; confined to which realm, and straitly limited to no more ultimate pretensions than a little to gild and beautify life, science could have no objection to recognize it as a mysterious and indispensable somewhat. This is not quotation, but the spirit. Now, in obedience to this call, we put the Incarnation in before that assembly, where it will be discussed some day. It is placed before them for their approval. But then it is obvious that their method must be cautious; for it is not a matter of literal mythological creation like the letter of the divine Genesis, misunderstood because read without its spiritual sense, but it is a divine birth within late historical time. It has founded the true birth of every man since who has been born again, and therefore has founded a new race on earth. That race has been less than the rest subject to religious emotions, instincts, sentimentalities, and poetical states, considered as floating enjoyments of the mind, and more pressing with all its manhood and womanhood to live truth, and beat down evil at its shewing; its religion has been a fought fight, life-long, and not a dream. It has thus forcibly opened every faculty to the descending influx of the Lord. And so He, its archetype, did not dwell in emotions, feelings, and instincts, but came on breastwise against hell, and trod it under His feet in its allurements and promises, in its principalities and powers. Not a bone of Him was broken. The ultimate structure of His human character was penetrated to the soles of His feet, to the business of His daily life, with resistance and obedience. That mighty force now opens upon us, opens upon the halls and

"laboratories" of the British Association, opens upon scientific ambition and cruelty, and will be studied for a great reform. The Association has called for it, and it comes. The Son of Man, the Lord, knocks at the door, and would sup with that Association. He will eat science with them if they please; for there is no mystery in His sacrament.

## XLIII.

## THE DIVINE MAN THE PRIME OBJECT OF THE ORGANIC SCIENCES.

It may be said that these are metaphysical and moral, not physical conditions, that have been portrayed above. But on their own shewing, which is the only shewing, they are not metaphysical; they belong essentially to body and substance. They are in the realm of organic birth, which in this world is physical. They record beyond avoidance a new genus or manner of man, a divine man. Can science refuse to study a new *genus*, especially when, in the will force which flowed and flows from Him, He is the Prince of all organisms ever born into the world. Refusal or not, this fact will be pressed against the breast of science continually henceforth, by men who are "called, and chosen, and faithful." And in time, the genera and species of time and space will lie under his ordinating feet. The coming forth of such men with His commission is the condition of the pressure; and come they will. On either side, the will, the love, the liking, is the deepest ground of the argument. The professors plead as they do because they love materialism; the coming men will plead the Divine Man because they love the soul and its salvation. When the forces meet, cold reasoning



will depart as camp following into the rear. Those who are "called, chosen, and faithful" will stand in their ranks of certainty with organizing power and might. Hotly they will press false science with true science; partial science with entire science; cruel with humane; and by the result of the combat in the arena of science itself demonstrate the pressure of the Divine Humanity, and the omnipresence of the Word.

Scientism as a sect of the selfhood is astounded at such a prophecy, and doubts the sanity of those who make it. But the hand of time is open now, and rivers of newness flow out of it. Justice, which is the foundation of science, has of late been busy in the world. It was easy to forecast much that has happened of late years, though not the when or the how. It was easy to be certain that slavery must die, that the worst false glory of Europe must be smitten to the dust; that surrounding nations that had cowered before it would arise as from their graves; that toleration and education must come; that arts linking men together must overspread the earth; and that justice and mercy standing as on a rock must have fresh power of appeal in senates and parliaments. And now it is as easy to discern, since the fulfilled commission of Emanuel Swedenborg, that the earth with all its knowledges and powers lies at the feet of the Divine Humanity; with this merciful proviso, that it will never be forced for acceptance upon any man, but will plead foot to foot and breast to breast with those who oppose it, and make its truth felt exactly in proportion as men are willing to concede its claims.

There is room also, constantly enlarging room, for all these things to happen; because under the in-

fluence of a dead church and a false science, all the higher places of the mind are becoming vacant and its faculties unused, and the vacuum calls in the force for which its walls were never calculated—in the present case the powerful truths of the new dispensation.

## XLIV.

SWEDENBORG.

At this place it is expedient to dwell upon the fact of Swedenborg, which is also, like the roots of all great human changes, a fact of organic birth. Born in 1688, and dying in 1772, he was a practical government engineer, miner and metallurgist in his calling; and he devoted himself sedulously to the cultivation of the natural sciences, and to the improvement of the arts of life. In works on the principles of chemistry he sketched out a theory of combining forms, and regarded atoms as architectonic of substances both in force and form. His contribution has been acknowledged by great chemists to some extent; but the principles he places remain to be worked out by the more gifted chemistry of a coming time. In his *Principia*, the laws of cosmical change are applied to suns and systems, and a few principles preside over the constitution of the physical universe. None of the restrictions of the literal theology of his day bind the good ambition with which he sought to approach to a comprehension of nature. His scientific effort contains indeed a high correlative to the theories and imaginations which have been since in vogue; and perhaps the most daring system of evolution that has yet been stated

—namely, the necessary involution of the first vegetable kingdom in the first mineral kingdom, on planets; and the involution of the first human and the first animal kingdom in the first vegetable kingdom; and consequently by evolution the delivery of the pregnant womb of nature, and the birth of the kingdoms, including man, from below upwards. But with him the natural process was also the process of the divine inhabitation and manifestation, and not a mineral crystallized, or a blade of grass grew, or a creature breathed, from itself, but from the constantly sustaining influx of God. And therefore evolution is but the Word, the substantial almighty truth, momentarily speaking shapes and forms and functions into being, and then animating them, where they are forms recipient of life, into life. And this great shadow of universal substance is momentarily conserved or made into substance by the abiding will of the Creator. He never thought that force does anything without a divine heart and brain and man within it; for apart from these there is no force, but only collapse. His scientific works on physics are rich in suggestions, and contain many views which will be planted out in the fields of science when she takes to questioning nature for holier purposes than are compatible with her present ambitions.

#### XLV.

##### SWEDENBORG FOUNDS HUMAN PHYSIOLOGY—THE DOCTRINE OF USES.

It is, however, in physiology that Swedenborg is most remarkable for our purpose now as a student

of science; and it will be one day known of him that he is indeed the founder of human physiology in distinction to general animal organology. He is not only the founder, but has as yet no successors; for the very conception of human physiology is not given in the scientific mind. He was able to be that founder, because he had a clear intellectual and a wise insight into that which alone is distinctively human, namely, the soul and the mind of man; he divined apparently from an early age that these are organic, though spiritually organic; and he entered physiology to find how they are reflected in the forms and uses of the bodily organs. If the body has a heart, he knew that the soul and the mind have a heart; and the latter term found, in the will and its derivations, the one can be studied in the other. "Tell me," says he, "where else can the soul be found than in her own kingdom," speaking of the living body. It was to discover the soul that he studied that body anatomically first, and then mentally opened it. He did not expect to discover the soul by the senses, or to get at life by killing life, but by the correspondence of the uses of the bodily forms, to hear the voice of the soul speaking itself into natural being, and thus revealing its humanity, and suggesting it into the very senses. For the body, under the Creator, the one only life, is first a word in the soul, and then a fiat moulding with organic power the seed and the embryo, and at last the more matured furnishing of the temple of organic form, in which use is the first and the last consideration. To him here, and throughout his writings, belongs the full statement of the Doctrine of Uses. This, however well brought forward by Bentham and others, has rather limited use than advanced it, be-

cause the current doctrine of utility regards the highest parts of man's capacity as not only useless, but fallacious; whereas Swedenborg's doctrine of uses includes these as the main and everlasting field of utility, which is formulated in his expression, that "the Lord's kingdom is a kingdom of uses." In other words, the Lord's kingdom is a kingdom of daily life in which use and its duties are done here and hereafter: the New Jerusalem is, if we may borrow a phrase, a divine secularism, in which men and angels do God's business in doing their own aright. This doctrine of uses lies in the heart of true physiology, because all the body exists in order that the soul may come into this world by it, and every function and dependency of the body is a part of the way in which the soul accomplishes its own incarnation.

## XLVI.

## THE DOCTRINE OF FORMS.

The Doctrine of Form as receptive of life is a department of the same thought. It is a doctrine unknown as yet to science. The present mind essays to study the temple, and cannot see the architecture for the stones. It begins with the matter, not with the mind. It may truly be admitted to be matter thinking. It is as nearly the dust of the ground as a created man can be: dust conflated of human passions—fiery protoplasm at the beginning, fiery hysteroplasm for its end. Its opposite is that forms are the engines of use, and that ideas and plans in divine manform, not protoplasms, are the beginnings of all things. This rests upon all common

sense and all analogy. When the first savages, not the first men, made flint knives, it was the form of the implement that made it useful; it was not the stone matter, for iron would have been better, and steel better still; but the savage mind took what was to hand, and gave it the form which served as a knife. The present physiology, in its spirit, would study the chemistry of the stone, not the employment of the neolithic knife, to elicit the archæology of these nations. Further on, it would forget the nations in analyzing the stones, because the chemical path leads into physics where men and women are not found. These remarks apply to every tool invented by the mind of man; it is its shape, make, form, through which all its service flows. For instance, the use of a chair does not depend upon its matter or protoplasm, but upon its having four legs and a bottom and a back suitable for personal sitting. If you sent it in powder for exploration to some eminent physiologist, and he were foolish enough to record his experience about it as observations on a chair, you might fairly commit him for better ways of knowledge to your upholsterer, who makes chairs and does not destroy them. Now, Swedenborg saw with intellectual common sense, that form, not matter, is the universal condition of function in the human body; and that as that body in general is for the soul's use, its forms, in detail, are the exhibitions of the uses which the soul makes of them in detail. He saw, for instance, that the human lungs are for human respiration because of their form; and furthermore that no animal could use such forms, because it could not lay hold of them with its soul, having no voluntary and intellectual mind which corresponds to them. He saw that respiration, be-

cause of the form and connections of the lungs, because of their association with the other forms, makes the whole body breathe mechanically, gives it the general movement of all its functions, draws it out into acts of living. He saw that this respiration in waking hours corresponds to all the states of thought, and that the lung functions are the out-breathed word of the human understanding, which thus plays down upon every organ, and makes it into a moving part of the character of the man; carrying the spiritual into the natural, and the soul into the body, by a great highroad of organism. All this depends upon form and connections of form. Form itself corresponds to intellect; it is the very definition of the use of things. Within form lies inner form, but this must not be mistaken for matter, it is always architecture. Matter is but the daily bread of form, good bread or bad, adequate or inadequate, as the case may be; form consumes it for the use and support of the hour's work; but it is put aside continually and replenished continually, whereas the form goes through its functions of whatever material it may be made, and subsists through its *stadia*. Only one time comes when the form, the human form, is indeed material, namely, death; but then the form is only apparent, and the matter is the reality. It is in ruins, a professorial chair of dust; it corresponds to no organic use, and the wise soul refuses to sit in it.

This Doctrine of Forms is therefore the doctrine of animation, because the forms fit for life being by spiritual influx into them recipient of life, that life is inevitably with them so long as they continue thus receptive. It would be impossible for a really human body not to be alive, or to be alive with any

one else's life than its own; because the Lord's life is omnipresent, and flows into everything in its degree according to its form; the determinant form in itself being dead, but the river of influx making it alive momentarily. Swedenborg has said, that the cortical substances of the brain are "forms accommodated at once to the beginning of motion, and to the reception of life." Here we have the divine influx converted into organic power and into will power in the beginnings of the conscious and unconscious man; and we have something to look for in the cortical glands which no microscope but wanders farther from, and only an illuminated intellect can hope to discern. We have something that for the mind is co-ordinate with the life of mankind and with the starry sky. The problems of animation are thus manifold, and the question, How is it that the human lungs are alive? is answered in distinguishing how they, as exact engines of use, or forms of use, carry on their service, in first breathing the body into perpetual movement, and secondly in importing the thoughts and wills of the mind into the lower or corporeal degree. After you have mastered the lungs well anatomically, and by constant observation of what they transact in life; after you have got a veritable new anatomy of them, as you will do, from this line of discovery; ponder them also as inside forms, as upright intellectual forms, as real forms of thought, which in a mirror they are; as analogues of inspiration; as having with them in their place and poise in the organic sky the whole lung-difference that there is between man and beast; and you will begin to conciliate life to your anatomy, and have no reason to torture animals for the dumb guesses their miserable



oracles can give. The same applies to every other human organ. It has an animation of its own, and reasons for that animation, all under the general animation of the lungs, which may be called, the corporeal consciousness. The form is the accomplished Word that carries first the intellect, and then the uses of organic life, along with it. And as intellect is light, the moment this is seen light enters, the body becomes transparent; and indeed under a single-hearted reception of sight from the Lord, even physiologically, yea, even for the British Association, the Word will be realized, "Thy whole body shall be full of light."

## XLVII.

## POSTURE AND POSITION OF ORGANIC FORMS.

## I.

In order to accustom the British Association to these new truths, we will dwell a little upon the fact that posture and position are an essential part of the doctrine of forms. In the animal body these are secured by the skin without and the bones within, and by the innumerable shafts of membrane which intermediate between them, and partition the whole frame, and the organs and organules, into order. All the forms receptive of life are held in this discipline and drill of the power of life. To exemplify,—it will be seen at once that every mechanism is not only fitted for its uses from the first, but requires to be *in situ*, that is, in corresponding mechanical posture and position in order to perform these uses. For instance, a chair, meant to sit upon, must be

placed on its feet; not bottom upwards, or on its side. A locomotive likewise must be set upon its wheels on the rails, not otherwise. The artificer first, and then the owner, looks to this, and places the utensil, whatever it be. Now, in the human frame, the organs are first set upright in their aim of use by the Creator, and then the man inside them holds them upright as a necessity of his life. They all correspond to a soul capable of uprightness, and are him in this in countless images. Thus the mere position of the human brain, heart, or lungs, is an extension of spiritual laws down into anthropology, and carries with it into the organs and their blood, the doctrine of man, and of man only. No monkey has any order continuous with this; nothing but the apery of it which is the mockery or monkeyism of analogy. Now this uprightness of human organs, by which they can and do all look up when the man looks up, with their brows to heaven when his brow is to heaven, and their forehead bent to hell when his is, determines corresponding positions of all the maintaining strands of fibres; determines the mode and form of influx of every nerve and bloodvessel; determines the internal liberty or function of the organs. Determines therefore the posture of life in the whole and in every part; and rules with its own proper alterations in waking and in sleep. Hence organic forms, in their setting, are different for every man according to his genius and character, and ultimately according to his spiritual life. So also in all animals, the way in which the organs are hung in the *systema animale*, are expressions actual and potential of the varied animal life and character; they are generic and specific for all genera and species. These are truths



which heedless and cruel analysis destroys, unless it be the dead body which is dissected, and the anatomist have genius or better gift enough to reinstate the parts, and see them in working gear from the point of view of the soul and representative habits of the living creature. You ought to be able to take the angle of influx of a horse's nerves and veins into its lungs, and to show that the horse life lies in that angle, and in no other; that that nervous sun and that system cohere together by posture in a harmony; that the seasons of the creature's instinct are determined by the exact obliquity of its reception of life. So long as this most difficult thing is not done, there is no distinct elementary physiology of human or of animal organs.

## II.

The present mode of physiology bars this field against the human mind; because it explores matter, not form, as the constituent of organization; and therefore covertly encroaches upon chemistry and dead stuff while it professes to be working the logic of life. Leaving out form, it omits posture, which is the visible representative of the whole life in the particular part. Man upside down is the same to it as man upright and godlike; it is the clown of biology. It voids the correspondence of the whole with the parts; and the organs become vagabond from purpose, and characterless. Then more general chaos comes; and all flesh is held to be the same flesh; because in the physiological shambles where what was once organization lies

about in pieces, the architect of the ruin can see little difference between the nerve matter, muscle matter, or lung matter of a dog or a human being. The consequence is, a physiology irrespective of form as the mechanism of use, and as the product of a creative and redemptive mind; a weltering physiology compacted of matter common to the whole animal kingdom; as was said before, base hystero-plasm answering to base protoplasm. In this physiology, intellect is lost, and capacity of thought is drowned. From it, no laws of the soul can be seen in the body, when yet the soul is all in all in the body. No divination can carry the lamp of analogy through the unsensual avenues of the ever active organs; for in the absence of the godly single eye the whole body is full of darkness; and thus to materialist thought, man's earthly frame is not his, but a cup of beast elements; at best, when it is built up by the most skilful hands, a solid structureless pyramid of permanent inhumanity. The doctrine of forms as the vehicles of uses, and of positions as the rails on which forms run, is the rescue from this chaotic state; and this doctrine in intellectual and physical clearness is communicated to science in the writings of Swedenborg.

It need hardly be said that the present physiology lies like a swamp under the house of medicine; and confuses the medical mind longing to see into the seats of disease, and the means of cure. It turns aside medical genius from reverent respect of our bodily life, and prevents the jewels of form and use from shining through the eye of the physician into the symptoms of the patient. It also makes surgery licentious, by making flesh of little account, and excisions done on other people lawful beyond

the golden rule. And further, it vitiates public health, by diverting it from the higher regards of health, which are first spiritual, and then natural; and throwing the whole burden of it upon official external arrangements touching only the lowest ground of cleanliness.

## XLVIII.

## THE DOCTRINE OF DEGREES.

The Doctrine of Degrees is another organon or instrument of divine light, unknown to science at present, but communicated in the writings of Swedenborg, and most clearly in his theology. It is the doctrine of the successive planes of creation, which are also planes of that fundamental correlation called correspondence. It would require a volume to illustrate the subject, but a few words may begin it. Degrees then are of two kinds, continuous and discrete. Continuous degrees exist where a grosser medium passes to a rarer, both being in the same plane. Thus for illustration, the whole natural world is one continuous degree, in the sense that it is all dead and in itself passive nature. However subtilized or sublimated, in itself it makes no approach to life, but the sun's light and heat are dead heat and light as the stones of the ground are dead. True, natural substances, when organized, become receptive of life, but it is life brooding above them, and then flowing into its form in them, which makes them live. Thus nature is a bounded plane, and of itself cannot mount above itself. The

spiritual world, which is not a world of spaces and times, but of states and their variations, is a plane beyond nature, and which invests nature, and clips space and time into divine order. It is not continuous with nature, but in a *discrete* degree above it; and having in it the same forms as nature, as the permanent appearances of the spiritual states of its inhabitants, substantial as their immortality, the natural world corresponds to it form to form, and the two are together by this correlation. But the border between them cannot be infringed: the dead world is only acted upon by the living world by induction of correspondence, that is to say, by spiritual influx; but by no elimination of grossness can any element of matter, space, or time, intrude into the spiritual realm. Thus naturalism is put off as shoes before the mind can conceive or admit the existence of a spiritual life.

The human body is formed as an image of these conditions. Its great organs and solids are one degree, the lowest. Above and within these, though never becoming them, are its firmaments of bloodvessels; and set in these though never becoming them, are its suns of nerves. The nerves end, as the rays of solar light end in earth and sky, in the bloodvessels, but they are adjoined, not conjoined to them. Swedenborg has clearly shown them as vaso-motory, regulating calibre by ever-varying influx; but also as vaso-sensory; and still again as vaso-inspiratory nerves. They are in short vaso-humanitary, for they carry the whole man's life and character into the blood field below them. They are however discreted by impassable barrier of their plane, from the bloodvessels; as the latter are discreted from the organs into which they also flow.

And so also the mind in the body is more greatly discreted from the nerves into which it flows. They are its dead fittingnesses, which it must use to descend by influx into dead nature. But you can no more reach mind and brain by natural analysis of them through the senses, than you can reach Hamlet by crucifying Shakespear's pen. So also by no analysis or ratio of mind can you attain the next degree, or the spiritual man who lives after death; the boundaries grow more comprehensibly impassable the higher the plane. The more you rack the life of the natural man in the vain attempt to discover the spiritual, the more you fall into denial, and your science succumbs to death.

These planes of degrees admitted, limit the ambitions of science; and suggest that a certain worthiness is the claim for admission of the mind to any more inward degree of things. It is impossible to transcend created boundaries, except by being above them as well as below them in your own heart and mind; say, in your spirit; and by a harmony of each with each existing in yourself. Into such science, whether of organ, bloodvessel, lymphatic, nerve, mind, affection, or their spiritual correspondents, no man can force himself, though he may be prepared by an adequate life, and afterwards be admitted by the Lord.

### XLIX.

#### SPIRITUAL INFLUX.

These views are a direct combat against the doctrine of physical flux and influx as represented in

the existing schools of naturalism. They are the assertion of spiritual influx as final, causal, and omniprevalent in nature. Physical influx implies that primordial matter, the mystical body of matter, has in it or behind it a push that works it upward, and that at certain stages of the forcing it becomes protoplasm, the weird cauldron of nature, and by further injections and exjections, it fights its way until it becomes vegetable, animal, and man; the earliest and silliest of the latter species being the inventors of God, whom their gifted descendants again resolve into protoplasm. Swedenborg differs from this. He admits the whole influence of the natural upon the spiritual; but always with the complicity of the spiritual. It is the degradation of the spiritual mind that allows it. The degradation of man, who is the end of nature, is the fall of nature also. Yet nature is so far unfallen that it exhibits the dominion of the divine in the creation, and vindicates spiritual influx as the path of order, and physical influx as the appearance which requires to be reversed to be correct.

It is important to dwell a little more upon physical influx, because it is not only a wrong method of thought, but leads to wrong actions. If material nature can push its way from below upwards, if the body can make the mind, and afterwards tacitly govern the mind, all conditions come to be treated physically, and diet and climate substitute the soul. This is now a common scientific creed; but it rests upon fallacy. "Every man who behaves as if he has a soul, knows he has one." The human soul, by revelation, by intuition, and by experience, is inexpugnable. So is the human mind as an immortal personality. Conscience too assures

it. True, it is denied, but not from rational grounds, but because many minds and souls love to deny it. This opens the field for those also who love to affirm it; and on their side they have all the substances of proof, with the counterproof that both nature and conscience are in ruins if matter not spirit is the ruling power. Remember then, that the battle here, and all these battles, will be fought primarily from the affections on either side.

The influence of the body upon the mind is often cited as a convincing argument that the mind is but a condition of the material organization. So also the decline of faculty in old age, and the obliteration of memory then, and when disease weakens the frame. But the body is indeed the medium and instrument which incarnates the mind, and through which the mind works. If you vitiate the instrument, the work is marred; but that only proves that the worker has his hand on it imperfectly; not that the instrument is the worker. If the flute is cracked or tuneless, the flute player is limited by its imperfections; he may be discouraged if he can get no other flute; but his powers are independent of and above the present flute, and he has to bide for a better instrument. So a brain, once sound and sane, may fall into ruins, and the mind that played thoughts through it will produce but fragmentary and disordered touches of thought where clearness and coherence were once the rule; but the mind is all there when the ruined cerebrum is either cured or discarded; and being itself the essential brain on which the other was but the mortal plating, its capacities are unaffected, and will recur in a second life in higher forms; that is to say, if the man has not materialized himself. All this is obvious. The

difficulty of reconciling the two parties, of spiritual influx, and physical influx, respectively, clearly demonstrates that the source of each creed is in the heart, and not first in the head.

The creed of physical influx produces bad scientific actions. It produces bad actions in all degrees; but here only science is spoken of. If matter, evolving itself, be the way of making life, if there is no creation of life from above by an influent divine life, then science will make knowledge, and engender itself, by following the same path. It may fairly expect to pounce upon life and its formula by closely hunting in the pack of matter. Life also there being conscienceless, and holiness being out of its predicates, is a *corpus vile* on which experiment (short of being hanged for making it) is reasonable. The immediate outcome is the cruelty spoken of at length in the foregoing pages. Physical influx being admitted, the scientific counterpart of it is the physical ingress of knife and poison to see what the influx is doing, and how it can be managed; and to watch it in the centres of agonized nerves where haply life may be some day caught as a manufactured article, and the process be successfully imitated in a new medical Manchester. Might not immortality be had in this way, and the poor dreams of religion be realized in the laboratories of violational science? This life's love exists within physical influx. It may be added, that spiritual and mental death lie in it. According to men's faith it must be unto them. If they deify matter, and then act as machines of passion, they must become in another life the express images and persons of their aggression, and undergo their own cruelty from each other.



By divine spiritual influx the Lord, from his own single personality, through planes and chains of mediations, through the heavens, through all human minds and wills, through the senses of mankind in all worlds, and of all creatures, through the forms of the uses of all things, each according to its granted identity—is omnipresent in both the spiritual and natural worlds, and binds them together in a divine order which falsehood and evil and their correlates can never infringe; for it includes both heavens and hells, both of them supreme in order. This is the creation. All religion and love can live in it. Through the creed of physical influx we have atheistic materialism pondering what is external, superficial, temporary, and dead, and accepting the sum of it as all that can be known of life and substance. This is insanity the opposite to the creation, and at war with every science that is correlated to either world. And no true love can ever have a leasehold cottage in such a creed.

Enough has now been said to indicate in some measure the front which Swedenborg presents equally to the science of his own and of this day. His position is that of a man of capable genius for physics and physiology, animated by an ardent belief in a Divine Person, and in the soul as His image, and determined with reverence to examine by these lamps of faith the concealed avenues of form, structure and function, and to discover in part how they too are the embodiments and images of the man who is the true soul inside them. In carrying out this process, his inductions and deductions contain truths, human truths, or in other words there is a spiritual sense reigning in physiology, answering to the fact that the soul by creation reigns in the body, and God in the soul.

These works we heartily commend to physiologists. But it must be remembered that the principles and method being the reverse of those at present in vogue, and the aim also; the whole cast of the terminology being alive, as befits a science of life; it requires some little time before the scientific reader perceives the important positions which are won, and the laws which extend the powers of thought to an insight which is beyond anything permitted by the present systems. Moreover, the discoveries of investigators since lie strewn over the field of Swedenborg's *Economy of the Animal Kingdom* and *Animal Kingdom*, two works which are exclusively devoted to the human body. But these works cannot be pieced to physiology as materialism and violationism have made it now. They require to be studied and discerned in their philosophy at first-hand.

Two of his phrases may be noted here as distinctive of his creed of nature. "Subsistence is perpetual existence, and preservation is perpetual creation." And "one thing alone is perfectly clear to me, that all things flow in provided order from an end, through ends, to an end, and that the worshippers of nature are insane."

## L.

## SPIRITUAL SIGHT OPENED.

Swedenborg found the soul represented in the body, and thus that the body is the natural equation of the soul; and his physiological physical works constitute an amazing drama of living representations. Yet his genius, as humble as it was aspiring, could not of itself unlock the door that leads from the repre-



sentation to the reality. At the top of his own efforts, while yet in full work in the chambers of imagery, his spiritual sight was opened, and he saw souls as human beings. In other words, he saw for nearly thirty years the men and women he had previously known in the world, and innumerable others besides, all dwellers in the spiritual world; he saw that they were distributed into spiritual societies according to their affections, good or bad; and that their lot, happy or unhappy, answered with divine strictness to the life which they had loved and acquired to themselves here on earth. He also saw that the world they inhabit, the places, like the organism of an extended universal body, correspond exactly to the souls who dwell there, and change as the states of those souls, those men and women, change. He learnt, not saw, that the spiritual world is thus human from its beginning, because Jehovah from eternity is a Divine Man; and thus the mankind of all universes streaming into the spiritual world is organized by Him, Jehovah, into what Swedenborg calls *Maximus Homo*, the Grand Man; each person, in his place, being an organic constituent in some province, organ, or member of this humanity, of which Godman is the soul. The solution was a simple one; instead of abstruse souls, all souls are real and concrete, and visible and tangible; immortal men and women; emancipated to heavenly, or bound to hellish, uses, according to their fitness for either; the fitness being determined by what they love, and thus call good, and what they delight in.

Science reigns here. In the first place there is reality, which is the bread of science. Then as a theory, or *naturally*, the whole thing is true, or consists of truths, just as the Newtonian theory is true, or as the circulation of the blood is true; it accounts

for all the facts of its own vast case. Next it is *spiritually* true, because it enforces by awful considerations the needful dominion of the spiritual over the carnal man, and carries down divine justice through every fibre and every administration of society, and penetrates this world with the rays of the uses of the New Jerusalem. Next it is *celestially* true, because it shows what heaven is, and that love, the celestial principle, is all in all in the creation. Also that love makes its own light, which is wisdom first, and then spiritual intelligence; and that natural intelligence of the Lord's works springs from no other source, but shines down from Him. Next it is *rationally* true, because a new faculty of reason is born of it; a new ratio between the life before death and the life after death, whereby it is given to man during every moment, in every act, to live the one life for the sake of the other,—to live down his selfhood for his Lord.

It is of course scientifically true, as true as chemistry or geology, as soon as science honestly and in good faith investigates it.

It is also personally true. And here science must enlarge her boundaries to the dimensions of the good heart and the good message, that is to say, to Gospel dimensions. Along with its self-evidences to each bosom, which are attestations permitted to us from conscience and reason, and without which all else is vain, because otherwise there is no court of appeal in men, comes the fact, that the greatest and sanest intellect since the Lord's incarnation, Emanuel Swedenborg, throws down his unquestioned honest word that he has been intromitted by the Lord into the spiritual world, into heaven and into hell, and has seen these things with spiritual senses correspond-

ing to his bodily senses. If the narrations commend themselves for all other reasons, divine and human, as they do, this honest word of a man is a crown of personal evidence, a certificate avouching the spiritual world to all mankind.

## LI.

### PERSONAL EVIDENCE SUPREME.

Such reality is everywhere granted by providence in these great affairs of use and salvation. Since the beginning spiritual openings have been effected in the hardened walls of human nature. Seers and prophets have made revelation personal, and honesty of weight for the most important facts. Things that outgo daily experience have been attested over all the world by the personal character of the narrators. Honesty will establish anything, especially when one honest man after another, in every age and country, deposits his stone of experience, and the unpremeditated building rises under an unseen hand into heavenly proportions, and becomes the only fitting abode of conscience, of affection, of love, and of religion. Such personal evidence is the highest testimony of all, for every virtue is behind it; it has unique eyes for observation; it is counterchecked by other honesty like its own; its flaws are of time and space and expression, the necessities of epochs, which the spirit within purges away; it stands on a final divine basis, on character as a substance; and accordingly the persons of men have been made the means of the revelations of both the Old and New Testaments. "I, John, saw the Holy City," says the divine Apocalypse. "I, Emanuel Swedenborg,

had my spiritual eyes opened to the spiritual world in 1743, and this continued constantly till death in 1772," is the similar testimony of sight of that humble man. In both cases the affirmation is personal; in both, enlightened reason and the common sense of mankind will in time accept the conclusions as their own.

Granted, any free man may deny these positions, and refuse assent to all he cannot repeat in his own experience. By this method, the world is made up of planes, strata, of denial. The lowest people, by their reason and science, cannot see what the people of the plane above them see, and deny it. The next layer denies the positions of the one above it; and so up to the top layer, which denies God, because in their way, of impersonality to themselves, they cannot see him. Both states, of acceptance and denial, follow from the laws of heaven and of hell. There is a text which illustrates this. "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods, to every man according to his several ability." The kingdom of heaven is the dominion of the divine truth; it comes from the Lord's personality acknowledged and obeyed in daily life; it recedes from natural observation, and is obscured as by distance in this mortal life, lessening and lost to the view as a man travelling into a far country. It goes away apparently, that it may be not tyrannical, but influential. "His own servants" are the truths we know and the uses we make of them. They inherit in our persons the personality of our Master; to them he delivers his goods, and these are appropriated to us in the vessels of life which we have

deliberately formed in our characters. The point sought to be illustrated here is, that personal attestation, as it is the highest of proofs, is so guarded from profanation that it is the most susceptible of denial. This is the going "away into a far country." The pressure of every such truth is regulated by divine statics, to leave free choice of acceptance or rejection to the will. And thus the apparent weakness of the personal argument is but the mercy that will not overbear the faculty of will, and destroy the foundation of humanity, which freewill is. But in itself the highest personal experience, and the organization of such experiences, are omnipotent, and there are no bounds to their power of attestation of anything in the natural or the spiritual worlds; or in regard to the incarnation, the birth, death, and resurrection of the Lord, which are both in and above the worlds, and which found in their own divine reasons the faculties which acknowledge them.

The science of personal attestations of these high things is one with the jurisprudence of the truths of religion and spiritual life; and in the trial in which divine truth submits itself in its statements, as it always does, to human reason, the persons of the witnesses are necessarily involved. At first, the nature of their statements is less in question than the character of the witnesses; necessarily so, because the statements for the most part cannot be judged until they have made and enlightened a new mind to receive them; whereas the ability, virtue, good faith, and coherence of the witnesses can impress at once if fairly weighed. Thus the four Evangelists come into court with the full power and pressure of honesty and sanity. The report is extraordinary; but they had something new to human

nature to tell; a message of facts that has to create a faculty for its own reception; and in the meantime their four persons and four voices are an uncontradictable proof in their favour. There is no witness against them in the whole world, except that to the uncorrected natural man, the message is not likely, which at first it is certain that it never can be.

In truth, all the lower sciences repose upon feebler bases than the personal truth of their discoverers; and upon poorer counterchecks in their issues. They depend upon the capacity of the common mind to repeat the experiments and observations under all circumstances; and they rely for correction upon the perpetual elimination of natural mistakes. Whereas these personal knowledges, sciences, or truths, cannot be repeated at will; they involve an inspiration, or an illumination, of the mind that conveys them to men; and their correction age by age, which also takes place, is only a correction of the sense of the letter; and is effected by fresh and fresh apprehension of their spiritual side; and moreover they appeal to a high justice and affection in their audiences, or their court is not constituted. They are regenerations of the mind itself, and are acknowledged as they regenerate.

The end is, that the completion of all the sciences without exception depends upon divinely commissioned persons, who from above, with their word, their truth, their revelation, front the array of facts advanced from below upwards, and supply information and life which are organic, and which in time the lower nature of things substantially attests. Thus material science even is feebly personal, and requires much to be taken for granted. Spiritual

science which completes material, is divinely personal; and shines by its own inherent light; and it takes nothing for granted but the humility, sincerity, and open-mindedness of its devotee.

Passing from testimony as the highest ground of faith in facts, and from Swedenborg as an uncontradicted witness to a new world of spiritual observations, a few words are needed regarding his peculiar case. As a seer, though for extent, exactitude, and compass, no such man is known in history, yet his case is supported by a subordinate army of seers co-extensive with human annals. The spiritual world has often been opened through organic internal sight in various degrees. For the most part these accounts concur with each other, and with Swedenborg's vast experiences. In all of them the spiritual world is blessedly harmonic, or terribly correspondential. In all of them holds what Swedenborg says, that heaven is divine justice with divine mercy, that hell is such justice without such mercy. In all of them men and women are in human forms, and the character of each person determines his form and his circumstances. But Swedenborg's case supplies the key to the rest. His organism was prepared from his birth upwards; his natural body and senses were thus capable of an acquiescence which allowed of the emancipation of the spiritual man from their influence, and of his intromission then into the spiritual world. He was there as a full man while also he was here on earth a full man; an ampicosmic person, *indigena utriusque mundi*. Respiration coincides with the plenary inspiration of which the human body is capable; and in him respiration could stand with the bodily frame in its guardianship, holding natural

life, while the spiritual body passed consciously into its own spiritual world. Thus he was twice born. His spiritual eyes and spiritual mind were opened about 1743, and he saw and apprehended the heavens and the hells, and the world of spirits, which is the preliminary state in which the good put off the external evil states and habits which cling to them, and the evil put off the shows of good which then do not cling to them; in both cases by temptations corresponding to those which all men pass through here on earth; character being thus cleared of its practical evils, or of its pretences to good and non-essentials. The Lord Himself opened the eyes and mind of Swedenborg by a personal appearance. He revealed Himself as a Divine Man, once Jesus Christ in Judea, but after his completed victory over hell and death, as the incarnate Jehovah, the Lord. He also gradually, because rationally, opened to Swedenborg the spiritual sense of the Word of the Old and New Testaments, which is recorded in his great work, *The Arcana Cælestia*. Here the Word stands as the Logos, inexpugnable to human criticism. In one sense, no matter who of prophets and evangelists wrote it, or where it was penned, the Lord of the internal sense wrote it. The mountain of its defences cannot be taken, because it is the Lord's divine natural and divine rational life, in, and above, the world; and closed against the profane. It was in a prepared human organization that this opening was effected, and through a prepared adequate mind of a man that the new knowledge was promulgated by the press. This is personal evidence of divine-rational things, and divine-rational evidence of personal things.



## LII.

## ILLUMINATION OF REASON.

The new point here is, that the Lord's communications to mankind through Swedenborg are through a man at the summit of his natural powers and efforts, after a considerable lifetime spent in a reasonable search for the evidences and characters of the soul and the immortal state. Speaking naturally, a sublime reason was engaged in most earnest striving in these processes. There was an ardent human love behind it, to lead the sceptical scientific mind by a new avenue in its own field to religious faith. He stood here, one may say as an Englishman, as a Shakespear in the midst of the willing sciences. They knew his voice, and ran into the forms of his genius. In all this, a rational faculty capable of instructing mankind on their own platform, was slowly developed from his early years. His labours were colossal; and great streams and lakes of thought exist in his unpublished scientific manuscripts to show what he traversed towards his end. The point gained was, a reason enlightened by the perception of new natural truths not warring with religion, but capable of becoming the vehicles of spiritual truths. To this reason the Lord descended, and in no way superseding the freedom or faculty of the man Swedenborg, He communicated to him an illumination adequate to the purposes of His providence, and thereby gave to the world an illuminated reason, a new manner of man, and through him a rational revelation. This

can be nothing less than a coming of the Lord; indeed, unless a prior claim be made for some other instrument, His second coming, His rational second coming. Now the first coming disappointed the old religious world, which looked for a great king, and behold a little child laid in a manger, a man of sorrows, and a death on the cross. And the second coming is equally far from the mark of religious expectation. It has with it nothing that is written in the letter of Scripture, though everything that is contained in the spirit within the letter. Pre-eminently it is the Lord's gift to mankind. The elder religious dispensations were not fully given to man; they were shown to him for his guidance, and sat upon their thrones to receive his homage and command his obedience. But the dispensation of the New Church through Swedenborg is a divine present to the human family. And it is so because it has been passed through the reason of a finite man proved and approved for that design, and in the consociation with heaven thus brought about, it is for every mind, a perpetual exhortation of that text, "Come let us reason together, saith the Lord." It is a new position in history, where every new position is a substance and has its consequences. There have been many divinely enlightened men in the Christian ages; but that is not what is here implied; the new point is a human reason possessed and illuminated by the Lord, whose works are rational works, and can be attested as such by the common religious reason of mankind; which reason therefore as it arises is the inevitable realm of the Lord's New Church.

Whilst we are upon this subject, we may observe that the end and issue were as little reckoned upon



by Swedenborg himself as the first coming of the Lord in the flesh was expected by the Jews. To the very last of his own thoughts, he sought the soul and the spiritual life as abstract verities, to be organized indeed into a body by sciences and their doctrines, and to constitute thus an incarnate philosophy, as it were a body of truths, and thus a soul within the body. If this could have succeeded, there would still have been mystery in the background, and for all but philosophic moments, the grave behind all. But the end was bigger than the apparent means, because the means had in them other means unseen. It is instructive to recognize in Swedenborg the shortness of the hand of the natural man at his best, when he reaches it into the unknown by his own proper power. The unknown is seemingly put farther back, but remains unknown. And when the true knowledge comes, it disappoints the world, is no sequent of striving ideas, and is "foolishness to the Greeks." Even Swedenborg expected the soul to reveal herself, clad in immense attributes, and visible to the mind's eye of the inmost thought.

Thus, in his *Economy of the Animal Kingdom*, after illustrating the position that the soul, "when emancipated from the bonds and trammels of earthly things, will still assume the exact form of the human body," he proceeds thus—"And live a life pure beyond all imagination. Then, that is to say, the soul will live its own life, namely, in its own intelligence, in the representation of the universe, in the intuition of ends, in the beginning of determinations; a life inexpressible by words; incommunicable in its degree to the body; the inmost life of itself; a life left to itself; subject to no lower lord—

neither to the imagination, nor its allied cupidities; a life most distinct, unanimous, constant, immutable; above the nature of the sublunary world; beyond time; almost apart from degrees and moments, except that myriads of its moments and degrees will equal but one of ours, and yet myriads of ours will not appear to it as one appears to us: a life only terminable in its representations and intuitions by the created universe. The ear, though it lies in a carved recess in the petrous bone of the temples, nevertheless can drink in sounds from no mean distance. The eye, although but a little ball shut up in its orbit, penetrates nevertheless to the sun and stars, and by the assistance of art, pierces into the substances of nature's purer sphere. The mind goes even beyond the stars. What, then, is the range of the soul, which is above the mind, a representation of the universe, order, truth, above the rules which govern effects, in the very aura of the universe? Nay, but in respect to its operations, it does not terminate with nature, but is capable of regarding ends beyond nature, and therefore of rising to the Creator. Why should I say more? If the mind would represent to itself the perfections of this exalted life, it must rise above itself, and out of the region of the abstract take ineffable forms of things, and then so far as it is persistent there and lifted above the lower mind, thought carries it away, I know not whither."

But now, in a moment, by divine simplicity of fact, Swedenborg's spiritual eyes were unsealed, and he saw, not souls in a philosophical manner, but men and women and children who had deceased, with all their "bodies, parts, and passions," leading human lives characteristic of themselves. He saw

them with his substantial eyes. In time he saw also much more, namely, the gradual great alterations of all personality in the heavens and the hells ; but after his actual eyes were opened, he saw no human entities, but they were all men, women, and children, who were the more substantively human, the more men and women, the more they became angelic.

Nothing can be known of these subjects without revelation, and very little without rational revelation. Where there is no experience there is no knowledge, but only presumption of fact, and all true spiritual experience is in one kind revelation : you command it by no existing senses, but it comes to you from its own ground. Immortality is not demonstrable, save by immortal sight in which illuminated reason sees. It is therefore clear that those who reject revelation must be dubious about their own existence hereafter. By the spiritual appearances recorded in history, any man who values facts at their own estimate, may know that men and women exist after death, though how long or how they exist that deponent showeth not. But this is a kind of revelation. By the common light of the Christian religion as it exists in the churches, men may aver human immortality, though it is mingled and sullied with the grave. This also, notwithstanding that it is obscured, is revelation. By the opened eye of the New Church, immortality is seen immediately, with the grounds and reasons of it, as it were the place and conditions, in the existence of the Lord and the nature of man. This is indeed revelation, and all subordinate revealings are gathered into its certainty. But apart from these sources, and their correspondents in the old collateral reli-

gions, which are themselves decayed revelations, nothing is knowable or conceivable of man when he dies ; as how could it be where there are no facts, and no faculties to apprehend them. "Perhaps it may be so," and "perhaps it may not be so," are the "be all and the end all" on this subject, of human reason unassisted by divine. To any serious man who considers the case, there is God's showing here that His revelation exists.

### LIII.

#### THE PROSPECTS OF NATURALISM.

Many pious persons are alarmed at the present audacity of naturalism, and see therein a grave danger to the existence of religious faith. They may be reassured by the following considerations. In the first place, on the side which it turns towards practice, and we may say political life, it leads out, as we have shown abundantly, into a class of cruel deeds and scientific despotisms always tending to increase on opportunity, and then to retreat on pretexts before the public eye ; and parliament and police in all countries are already on its track here. Even Royal Commissions, however courtly to sins, are preliminary to law and police. Especially it is a serious check to naturalism that its attempt in the sciences of life shall come to be limited by the world's conscience embodied in penal statutes. And this may betoken that other of its actual ways will be watched and apprehended. Then secondly, its methods and dogmas ignore life except as a function of matter, and accept the visible world as

the all of things ; leaving out the tiers of the mind, and all excepting the senses, even when working problems, and enacting laws and denials, with faculties which are not senses, with passions, imaginations, and domineering desires, each handmaided by its own intellectual delusions. In this omission, naturalism is taken in flank by modern spiritism, and indeed, by ancient spiritual history, both of which consist of sensual phenomena. A late German writer says on this subject : "Spiritualism is founded on authenticated facts, which mortify denial, and thus show that there is a spiritual sphere or world of causes, acting independently of the phenomenal sphere of natural action. Apart from astute counterfeits and malicious deceptions, which afford no argument, sceptical science or materialism by these manifestations is put into the awkward position of desperately denying, without being able to deny. The torment natural science feels is quite excruciating. It is the contortion of Lucifer looked upon by Christ. The manifestations are material facts, in which an intelligent or free and spontaneous agency, thus of human spiritual beings, at a slight glance is discernible. Unable to deny the facts, science tries all sorts of impossible hypotheses and imaginary fictions to explain their physical character by ordinary causes."<sup>1</sup> This little war contests the frontier of naturalism, and cripples its forces ; and the more so because naturalism carries the conditions of the enemy in its own vitals ; for its dragon, spiritism, is its own tapeworm projected from within ; not a spontaneous generation, but the very will and body of spirits clay born here. The opposition, however, is not real, and it may be

<sup>1</sup> *Spiritualism and its Causes and Effects*, by Baron Dirckinck Holmfeld.

foreseen that naturalism will some day make its peace with spiritism, and so endeavour to annex the second life to its own dominions, and to carouse with naturalism beyond the grave ; and when that end comes, as it will come, magic will have its textbooks and laboratories, and be pompously reannounced from professors' chairs. Swedenborg has already seen this issue of naturalism in the spiritual world. Again it seems probable that penal laws may have something to do with the practical side of this later development. We shall recur to the subject of spiritism when we treat of the brittleness of science further on. In the third place, those who are spiritually minded, and can be instructed respecting the causes which are at work within this momentous epoch, will find that a new dispensation of religion has been given ; a new outpouring of the divine wisdom suited to the whole duty of man, a new inflowing of the divine love into human faculties. This implies an alteration of the mental climature ; that the old arctic and temperate zones of man are under comparatively tropical conditions as regards their vital sun. It implies that freedom to grow and to do, to think and to will, is increased. That every good cause is manned and encouraged, and every evil cause inflamed, by the new influx of life into all ; for "He causes His sun to shine on the just and on the unjust." Thus the descending truths of the incarnation imply upheavals of the atheism opposed to them ; and the marshalling of the forces of both for war. And here naturalism is besieged in its soul by a perfect account of itself given by a power which is not its own. It is drawn in statement, and its ways and doctrines are written out beforehand, so that it has no strategy that is not

in its opponent's hand. It is the field of an influx which not only serves it with its fresh apparent life, but reveals its heart to the religious mind. A counter-proof of this is, that its present conceits have been long foreseen, as any reader may know by consulting Swedenborg's works. A fourth thing is, that it has a dead church to prey upon, and it seems to gain great extension and easy victories here; indeed to have important allies in the rationalism of many of the clergy. But here its triumphs threaten nothing that is not already perishing; and a mind that is voluntarily "spouse of the worm and brother of the clay," fills a permission in the divine decree, "Let the dead bury their dead": it is the scavenger of evil and false theologies, and eats them up. Fifthly, the honest external churches in the world count for much in estimating the prospects of naturalism. These are not the dead church excepting in so far as the men in them reject the new light of heaven; and there is no reason to suppose that they will in the main reject it. The outward foundations of religion, the national churches including their denominations, are a public array upon which scientism and naturalism make no impression; and in so far as these churches are faithful to the Lord, and inculcate responsibility of rulers and ruled to Him in daily life and in every administration of wealth and work, they will, in the end, by increasing practical good from above downwards in society, enlist the body of the working men. These have everything to fear and nothing to gain by naturalism, which in making life of little account, and knowledge of much, treads at once upon the cottages of this world, and the humble hopes of the next. Far therefore from fearing

naturalism because of its vaunts, we see it imprisoned in stone walls, and hear it as a voice proceeding from many cells; its originalities and madnesses are written down in full apocalypse; it is inevitable and expected; and rises against the divine natural Man that it may be conquered, and placed under his feet.

*Prevailing contempt of human experiment, and of the powers of natural substance.*—This subject should have been noticed earlier, but the occasion for it belongs to the day. Experiment on living animals has been condemned in these pages; and poisoning and pollution of animals for alleged purposes of medical science, has been signalized as wicked. There is however a set of experiments, orderly; if rightly done, harmless; philosophical, and tending directly to human uses, which is on record, and taken no notice of by the violationists. We allude to "the proving of medicines," by Hahnemann and his followers, on the living body. They and their willing patients in their rightful persons have been the martyrs of a new science, and homœopathy, true drug medicine, is the result. These experimentalists have done themselves no harm, have committed no suicides, but have watched the vibrations of different drugs upon the organism throughout, and tabulated the body of these effects in human forms of grouping. They have found drugs that touch precisely chords within, and noted the symptoms they make, and from these effects have constructed a system of correlates of human diseases, and a book of exact roads to reach and cancel them. Long experience has shewn that they are not wrong in the correspondences indicated, or mistaken in the cures brought about by actively inducing them. This wealth of facts elicited



directly in the living human body, for the body, is vast beyond that gained from irrelevant animals in the troughs of the violationists. And yet they, who crave experiments on life, ignore all this experience; and though it is curative knowledge, they go after that which, on their own shewing, is only possibly and inferentially helpful, and cannot be proved to have commerce with cure. This is contempt of righteous and benign experiments, and disqualifies the ignorers for any seat in the colleges of nature.

Furthermore, the action of infinitesimal qualities of drugs, an action as substantiate as the sun at noonday, is despised by the same violent school; and here, the most surprising properties of matter, and its deepest laws, are affronted by them. That decillionth and centillionth doses of drugs should perform the solid cures they do, is an amplification of material powers of the greatest significance for the mind, and carries matter upwards, changing all common ideas of it: shews indeed that with Hahnemann's heart behind it, matter is as benignant thought, searches the body for rescues and good works, and carries precision of help to otherwise impossible recesses. Bacon says, "the subtlety of nature exceeds the subtlety of the human understanding." But the violationist understanding denies the subtlety in order that it may admit nothing which is superior to its selfhood. Here it is out of science,—*Homo naturæ negator—et tunc interpres*. It is also out of humanity, treads gentleness under foot, and makes war with the lamb. Vaccination is the counter exemplar of evil on the practical side. Instead of combating the great diseases, cholera, typhoid, and the like, by means that go with known cure homœopathically to their seats, the tendency, and now the pro-

position is to put poison after poison by inoculation into the blood,—all this, we are told, is being tried with a view to manifold ultimate compulsions—so that mankind from infancy shall be scarred with every damnation lest death come to mind or body from any possible absence of the devil.

Note then that the prevailing school relies upon no experiments on life, but those that are violent, horrible, second-hand, and fanciful; and that its admiration of the laws of nature and the powers of matter stops short wherever these become admirable, rational, and divine. Reckon also from this cause the prospects of naturalism.

#### LIV.

##### THE FUTURE OF HUMAN ORGANOLOGY.

Divine and natural reasons are at hand to prove the cardinal place of the sciences which are conversant about the body of man. It is in physical nature the head and front of the proper studies of mankind. It is the most difficult of all, because it involves every faculty in the pursuit; if one is left out, some realm of the human frame is made desert by the omission. The method of the science implies a voluntary coincidence in the plan of the scientific mind with the will and purposes of the Maker; for those purposes become the uses of which the body is the express organ. According as these uses are seen, there is daylight in the firmament of physiology.

As a subject of knowledge, the body of man has not only a human soul in it, but a divine soul; for it has been the field of the incarnation, of the advent of Jehovah in the flesh; and the divine human body



thus extant upon earth is the ultimate mediator between God and man. The Lord is essential man. Herein the human form is holy ground. It still remains the central and now solar object of physiology; divine light never repugning, but regenerating, natural light; and inasmuch as physiology is the top of the natural sciences, this divine entry and claim upon it amount to a divine reinstitution and constitution of those sciences.

The Divine Man when in Judæa, went forth in uses physiologically, and restored the decayed and withered functions of sick and lame and impotent human bodies; and knowing what was in man, became the physician of his race, and his first advent was accompanied by a reconstitution of the power of health, and of healing, among his followers. The creation was completed in Him, and the divine image in the human form was in all practice reasserted by Him. The physiology of the true man as separate from that of the ruin man, is henceforth the physiology of the Highest in man.

In the Lord's second advent, through the illuminated reason of Swedenborg, where He taught truths that none can know without His immediate teaching, and opened faculties which He only can open, the preliminary way of the advent lies again through the human body; this time through its manifest sciences of anatomy and physiology, whose regeneration began as the preparatory rational truths passed through them. Why this was is now plain. For the human body is the place, symbol-book and ultimate of the soul in internal knowledge: it is the expression of the *maximus homo*, humanity, and hence of the divine order of the universes of heaven and hell: it is the analogue of all arts and sciences,

and of the human mind and society on earth; and writes out in compact shape and function what these are in forms transcending sensual vision. It is the earliest assembly and meeting-place for man, and introduces him to himself and his fellows here in a guise the upward relationships of which will never cease. Its diseases and destructions are the models of all punishments under spiritual laws; its elevations the likenesses of all supernal commissions and inspirations. In its main parts, the heart, the breath or spirit, and the like, it supplies the central words of the Word, and sits on the right hand of revelation. It is the scientific key to the communications and circulations of good and evil in society, which on the bad side has its spinal and great sympathetic nerves and plexuses of evil, whereby lust calls to lust, crime evokes crime, leagues of wickedness unknown to the wicked are sworn, and the strands of sin anticipate nature and death, and by induction adjoin the sympathetic fibres of pandemonium.

Therefore both the first and second advents concern the human body and its sciences, and hence the truth and conservation of those sciences is a special object of the divine regard; and its motives and principles herein have been announced in two dispensations. Practical good in the body is the first advent; practical rational truth, newly founding and commanding the good, is the second. The salvation of the body by these principles is the last reason of the existence of its physiology.

Here we see in plain knowledge the reason of the special assault upon these human sciences, and of the attempt to tear them to pieces, and throw them to the beasts to devour. We see why violation and its suggestions are bent to make an abomination of

desolation of the animal kingdom, and to drive the destruction upwards, piece after piece, through the truths of the human form. For that form stands right over against the infernal gates, and closes in their power. It so stands by the inhabitation of divine natural truths within the organs of the body itself, which is thus consciously the castle of the organic images and resting-places of freewill, and the mundanecentre, answering to the Word, of the science of correspondences, which is solar in the intelligence of the new humanity. The war, therefore, between physiology and its violator is a foreseen war on one side, and a necessary war on both sides, and the existence of religion and society are pledged upon its issues.

But the increase of human organology, and in general of the sciences of the human form, will be of slow attainment, for even in a regenerating society, not every man is adequate to perceive and register organic principles, still less to receive the illumination which alone can transfigure this knowledge, and make it into a body of truths. The flesh to the fleshly is hard to be thought of as the vessel of the spirit. And such knowledge will less be written in scientific statements, and more be poured forth as a general spiritual light forbidding and denying profane research and inference; whereby the field will be cleared and the way prepared for new good. Moreover we may here discover that progress of knowledge in the usual sense is a delusion of the natural man; and that high truths especially are given as they are wanted, through high instruments fitted for the purpose; that they are not in the market and forum of mankind; and that there are no more of them to be had until those already given

have been used adequately. Also that such use of them is the only means to the genius, the God-given eye, which sees more. And this supplies a criticism, not an unkindly but a discerning criticism, of those knowledges in which natural progress is possible, and shows that if unlimited they are wildernesses of facts in which the mind loses itself; or else that they become truths in subserving the arts which minister to the natural life; and thus limited, loop on as justified uses to the outer garments of the human form.

PART III.  
A NEW CHURCH.

LV.

THE CHURCH MILITANT IN SCIENCE.

Nothing but a study of Swedenborg's works, in which a thing new to the race of man, namely, a rational revelation, is conveyed, can have any voice in deciding upon their contents. They besiege and in time will capture the world, the flesh, and the devil, and hold them in bonds; and they ask for no treaty of peace in the meantime. They are throwing their bridges over now into the hostile cities of science.

The New Church, the New Jerusalem, is constrained to occupy this position, because no other church can do so. All other churches are possessed by mythologies which do not belong to the rational mind, and which can throw over no bridge into accordant truths of nature. There is nothing organic, no apprehensible divine truth in their tenets. These tenets have no personal authority either of the Lord, the Word, or a commissioned messenger, but are the outgrowth of the always

questionable life of the historical church. At best they are the formulas of public opinion about divine things, old and new. Scripture disowns them as superadditions. They are not theories, still less truths, of Scripture, opening the mind to see it rationally; but things apart, settled in councils by majorities of fanciful and imaginative hierarchs, in whom the last lust of hierarchy has forced doctrine into shapes most suitable for the ends of dominion. Obviously they are unrelated to science; when it becomes atheistic, they can parry none of its attacks; for their theism is as unlikely as its atheism. Is it more likely that one "divine" person decreed the death of another to save mankind in their sins from their sins, than that there is no God at all? The existence of such gods would curse mankind, as the bare creed of them has cursed it. Salvation by faith alone would obviously do the same, by carrying all evil unconquered, into heaven. From such things there is no passage into the daily natural life and faculties of mankind; they have no regenerative power. This is all written out in modern history. The Pope of Rome sees the evils of the present insurrection of science against God and His Word, but strikes no bolt home; his wrath is purely of his position; he might be expected to be very angry at such free winds blowing about his scarlet infallibility, and to thunder and lighten as it were in token of the second coming of Jupiter in modern civilization. But he does not know that true science is indispensable in work, and divine in origin; and that true theology must be able to throw bridges over into it, and to communicate with the heart of its truths; and that if there is no such theology in his church, it must be sought in a New Church. The

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Protestant churches are just as much at fault in the conflict with atheism as the Papal church is: they have the same mythology, and no theology; the night of their creeds is thick with the wandering stars of irrationalism, which are easily put out by the pursuivant rationalisms which hawk in the ecclesiastical sky. In fact, the Protestant churches "hold their own" less than the others, composed as they are of free bands; they abandon doctrine to the enemy, and proclaim its unimportance; and throw overboard almost anything at the bidding of rationalism. At best they are arks in which good conduct and human virtue are acknowledged to be right, and where they bide their time until more light, expected generally out of natural science and progress, comes.

*Doctrines are necessary.*—A word here concerning the importance of doctrines. In regard to the truths of the natural world, the difference between the savage and the civilized man lies very much in the fact that the savage man has no doctrines of nature, and the civilized has many. And the more, the more exact, and the more commanding in the faculties the doctrines are, the more powerful is the citizen, and the more complete the material civilization. The doctrines of the natural world are the truths of the physical sciences. They come from careful and extensive observations; these suggest laws and principles; gradually they form an order corresponding to wider and wider tracts of natural fact and operation; and at length, from being "scientifics," as Swedenborg calls them, they become truths. Without such truths in some abundance, man inhabits only the lower strata of nature and time, and is even less perfect in his place than the animal creation.

The present point is, that doctrines are indispensable here because nature is essentially an order, a cosmos, and compliance with the laws and rules of that order is needful to participating in its powers. The theory of gravitation, of universal attraction, of heat, light, electricity, magnetism, is the doctrine of those subjects and sciences; and by means of their doctrines, the mind holds them in its domain, and all the arts which embody these powers or expressions of nature, grow in proportion as the theory or doctrine is true and complete. If nature were a great vagary, the converse thing would be to make the best of it, to pick the chaos for daily morsels as a *chiffonier* picks up his bits, and not to think beyond each meal. Now the question, it may be called a moot question at present, of the possibility, not to say utility, of doctrinal truth in the matter of the Word of God and the spiritual world, has, as in the case of nature, to deal simply with the reality of both these realms. If the Word is but Jewish literature, and the life after death moonshine, clearly no doctrine need be entertained about them. On the other hand, the Word being divine because of a divine spiritual sense contained exactly within the letter, and the spiritual world being an immeasurable creation which receives us all sooner or later into its bosom; it is clear that the man, whether dignitary or humble layman, who has no definite doctrine about the Word, no sciences become truths here, is a theological savage; and if he admits a life after death, but ignores all the means to an exact knowledge of it, he is voluntarily a spiritual savage. Two upper realms are lost to him, and his only participation in them is, that being in themselves all powerful and pervasive, they are an atmosphere which, unconsciously to himself, keeps his



mind alive; though as exactitudes of number, weight and measure they are not apprehensible to his reason.

Doctrinals then are the indispensable readers of all reality, and to say that they are not important in any subject, is to say that that subject is artificial, imaginary and unreal. This unreality in regard to truths is the state of the churches now on earth. They contain no sciences of their own subject matter, viz., the Word, and the spiritual life here and hereafter; none, that is to say, equivalent to the physical and mathematical sciences; they inhabit the letter, and read the burial service, and criticism meets them in the one, and scepticism at the other; and in their defeat they retreat into authoritative rites and vestments, and disappear from their express world of regenerative duty as the privileged "mystical body of Christ;" and a cloud of fancied uniformity shapes itself into a shelter for them at the end of the day.

The idea of a church militant is abandoned here; and except in outward action and opposition of my church against thy church, no spiritual warfare is waged. Rome is not militant, but sitting still and holding to her seat, feeding upon converts, and not upon the daily divine bread of regeneration,—gorged with outward things. She eats peers and incomes, and is satisfied. Protestantism is not militant, but ceding one province of thought after another to inimical naturalism. The reason is that neither of these old churches has any true doctrines left. For true doctrines are the weapons of all spiritual war; as in physics they are the tools of all mental command over nature. In each case they are the instruments of instruments, and prolong intelligence in unexpected reaches through the frames of their

respective worlds. Thus, for instance, the true doctrine of the Lord as an incarnate divine man, the doctrine of the divine humanity, from above meets atheism, and beats it down, and step by step claims the creation and its sciences. So the true doctrine of the Word, that it is the Lord's divine voice, celestial in the supreme heaven, spiritual in the spiritual heaven, and a natural letter on the earth, meets scepticism, and blocks his passage to holy ground. And again, the true doctrine of the spiritual world, that it is the Lord's love and wisdom creative of, and ranging through, planes or universes of representative and recipient forms; and that in its order there are many mansions, and a characteristic room for every character; and that the death of the mortal body introduces the man or woman thither at once; this true doctrine meets the sceptic at the grave, and stops his dominion there. Truly atheist, critic, and Sadducee are not abolished, because they are freewills, and their thought flows out of their will, but they are fought against, which is what a church has to do, and fought against with statements so organic, so powerful, so experimental, and so long, the immortal loves and lives of the human race standing behind like Teuton women in a second array, and urging on, that the opposing forces are carried away as in a river by divine truths pouring through their doctrinal forms.

Such doctrinal combat was impossible until the illumination of Swedenborg furnished the weapons of war. The upper sphere of all minds was invaded by the lower. Plainly, the sanity of man, and his good conduct, depend upon subordination in himself. He is created in degrees or planes of power and nature. These are to press from above downwards



that his order and equilibrium may exist. Take off the real pressure of the upper plane where God abides with man, and the lower degrees are in immediate insurrection. They expand, and to a permitted extent fill the vacant space of faculties. The man explodes. In our time we have seen him explode nationally, from want of the almighty pressure upon his mad free-will. The same thing is visible individually all around us, and is according to the most ordinary laws of statics. Nothing but combat from above, the new heavens bowed down, and coming nearer to the earthly ground, coming nearer in stupendous organic doctrinals, can reduce mankind to order, and restore the lost balance of the states.

## LVI.

THE ANCIENT CHURCHES ENTER SCIENCE AND COMMAND  
ANTHROPOLOGY.

It is necessary now to give a brief summary of the doctrinal and real informations which proceed thus militant out of the writings of Swedenborg. This has often been done before in a masterly manner by other expositors. It is attempted humbly here with perhaps the new end of showing that the statements of Swedenborg, unlike those of the first Christian churches, meet and front the case of science, feed honest science with true wholesome food, and rebuke wicked sciences with adequate power. Also that those statements are experimental, authoritative by personal claim and self-evidence afterwards, so doctrinally true that they stoop down from the highest

heaven of the duties of men and women to the soles of the feet of physics without a tremor in the divine curve; and so organic that the undoubted reality of nature meets here a loving but greater reality for the man and his soul; the end being that for religion the life here and the life hereafter are one life, one duty, and one world.

*Three human natures.*—And first, why was Swedenborg needed? There have been several divinely established churches on the earth; and each, by its own selfishness, its self-love actuate against the higher love within it, has perverted itself, and come gradually to an end. This is an organic process which we see also in operation now: the Lyellian doctrine helps us here. The first church was called Adam, a celestial church, a church of love and its divine inspiration, a church not of intellect but of the affections and perceptions of love. It knew God and nature as well as a little child knows the father and the home. Its declension is signalized in the fall, in Cain, in all the proper names, each definitely significant, from Adam to Noah, when its extinction was typified by the flood, lusts and direful persuasions worse than falsities destroyed the first human nature, the first church, Adam. The word organic must often be used here, for the end assigned: and the above is an organic statement corresponding to innocence and infancy, and parallel with childhood and its gradual decline before the onward way of the actual and hereditary will.

The second human nature, quite different from the first, is from Noah to Abraham, the second or spiritual church. In this church love and its perceptions as "very good," did not exist; they were no longer guides, but had been desperately bad masters over a

fallen race; the light of celestial truth which had once shone from them was extinguished. The first freewill was destroyed, being drowned in its own insanities. The flood typifies its devastation. The Noahtic churches reach from Noah to Abraham. That portion of the Word which treats of the Adamic and Noahtic dispensations is written by correspondences typifying spiritual things, and is not historical. In the Noahtic church a remnant of the first human nature was preserved; all the clean creatures remaining of it went in pairs into the ark with the humanity called Noah; and the Lord created to man a separate intellect with a faculty of conscience therein, to perceive truths by an intellectual way, the affectional way being destroyed, and thus to guide mankind from the side of truth, when the side of good and love could no longer avail. The rainbow set in the clouds, with its prism of distinctions, is the correspondence on high of that guiding and promising intellect. It had to beat down the reign of lusts, which had suffocated the first faculty of perception; and its promise and covenant was, that man should no longer be drowned in the former evils. This was the spiritual church. The names from Noah to Abraham are its exact nations, peoples, and epochs. It was a divinely organic conscience in the race; a vast edifice of intellectual light, the stones of which were correspondences, whereby all inward things were symbolized and arranged for the highest human uses. Hereby it had power; and as nature now is laid hold of by our science, so nature yielded then to the hand of the revealed science of the early men, the science of correspondences. Truth was induced by representative forms, and ran with its mighty force

into arts and states and cities. This was accomplished through the ancient Word, now lost, by which the Lord mediated with his peoples. That Word was written by pure correspondences, the first eleven chapters of Genesis being a part of it.

In all this, reality and organic verity, the battle of the truths of a conscience spiritually given against evil and its lusts, are paramount; there is no place for clerical mystery; but a record of the passage of human nature through a series of strictly organic developments tending and pointing to the present time. As the elder faculties are destroyed, new faculties are created, new forms of intellect, a new conscience, and the restoration and rebuilding of the ruin, man, is accomplished in ways worthy of the Divine reason. It is not a mythological theme, but one of transcendent history in accord with the sore needs of the race. It has left behind it huge spiritual fossils, which are as capable of study since Swedenborg, as the mammoths and mastodons of the geological strata.

This second, or spiritual, church also perished through a long line of declensions, by violating all the truths it knew, and perverting the real power of all its correspondences: it perished into ecclesiastical magic, which is the abuse of divine forms and symbols; and into infernal priesthoods. The inward command of the truths of the spiritual conscience through its symbols was no longer recognized by mankind; and the name of God was lost.

Ethnology has much to gain from a consideration of the writings of Swedenborg. They reveal the strong and the weak points of existing views of the races of mankind. They proclaim by a spiritual

experience that the first men created were in a simple and humble state, but with hearts and heart perceptions capable of receiving *by regeneration* celestial love ; hearts into which heaven then opened down, and which thus conjoined them with heaven. Adam is the most ancient or celestial Church ; the creation of the first chapter of Genesis is the creation of the spiritual man on the way to the celestial ; the creation of the second chapter is of the celestial man himself. "The celestial man is the seventh day on which the Lord rested" (Swedenborg). The process involves the Præ-Adamite races, whose condition was seen by Swedenborg in the spiritual world, where all men and women are extant. Of these, those who by their own resistance, were not able to be raised into the state, Adam, are a poor and feeble population of aboriginals, who refused to advance. They did not fall, but they would not rise ; and it is an almighty law that God cannot regenerate those who will not be regenerated ; regeneration must be every man's own act and deed, and herein God does it for him ; having so created him that he must do it as of himself, acknowledging afterwards that it is of God. There are then here three different human natures in this most ancient people : those who would not be regenerated, and remained at the bottom of the scale : those who were regenerated, and became Adam, became celestial men and women ; and thirdly, the degenerate descendants of the celestial church, who again fell to the bottom of their nature, and their God-given faculties were there suffocated in their lusts. These positions contain ideas that cannot be neglected by ethnological science, and they communicate with physiology, and its account of the procession and changes

of organisms before the foetal man becomes outward or is born.

Passing to the Noahitic or spiritual church, we have also three human natures included, namely, of those who refused to be regenerated into it ; of those who did attain it ; and of those who fell from it again into atheism and mal-creation, and lost God into gods. These distinctions, though unrecognized, are scientifically true in all conditions of mankind. In the long state called Noahitic by Swedenborg, the race was brought out of Adam as an embryo remnant out of a dead mother, was saved from suffocation by birth, and was made to breathe the outer air of truth and liberty, which corresponds to the creation of the intellect, and of all motive from without. This is organic, historic human physiology.

When the first or celestial church perished, founded as it was upon primeval conditions of immediate love from God and light from God, it left no remains to attest its peculiar nature ; for it had not written or built, but had lived. On the other hand, the second church, or the church of the primordial correspondential intellect, the church that understood the correspondences in all things which the first church had perceived, left great ruins in many countries. It had been spread over Asia and extended to Egypt, and its mental kingdoms and provinces were wide and distinct. Egypt, Babylon, and Assyria, with their legends, sculptures, temples, and the strange human nature which all these betoken, mark the lapse of this second church through definite organic stages, into idolatry, decay, and extinction. The science of correspondences was lost out of the human mind when this church perished.

The tenure of its mighty endowment sustained momentarily by the Divine influx, had lain only in the fidelity of its conscience, and when this was voided, the collapse and idolatrous disgrace of its intellect were consummated.

The third church had a second Word of God conferred upon it in the Jewish religion, a Word organically adequate to its peculiar wants. It was a church of natural forms, rites, and ceremonies divinely instituted, the forms corresponding to the order and laws of heaven, by the dwelling within which obediently, Jehovah was present to this outward representative of a church, and in His Word, and in His temple, guided the peculiar people through a natural organic ecclesiasticism. The capacity that forms possess of being inhabited by souls when they are fit to be so inhabited, has been dwelt upon before; it is so little apprehended by naturalists now, that they must open a new mind in themselves in order to understand it; but it lies at the basis of the comprehension of the Jewish dispensation; as also it lies at the basis of all nature, and of all physiology. Suffice it to say, that when a divine organism of forms is once instituted, in worship, in rite and ceremonial, and in the Word, the Divinity is present in that form as a soul in its body. The Jews, among whom that form now was, spoke with God through its faces, and God was naturally with them. They understood nothing of the lost science of correspondences, but they lived in and under the divine natural power of the correspondences themselves. They inhabited and respired external nature, and were limited by it, and obedience then was the whole duty of this third manner of man.

The beginning of this representation of a church was in the revelation of Jehovah to Abraham, as the one I AM; the end of it was in the incarnation of Jehovah in Jesus Christ. From the first it swerved from obedience into stiffneckedness; patriarchs and judges, priests and kings, prosperity and punishment, the voices of prophets, did not hold it up; and it was desecrated and devastated from head to foot by a third aggression of self love, as the two former churches had been by a first and a second. It came to its end.

We seem thus to be reading a human accord of the epochs of the history of the planet. All is organic here. Palæology has food for new informations; and geology in its record runs towards measuring its pregnant discoveries with the several organic spiritual constitutions which one after the other, in linked succession, have appeared in mankind, and disappeared. In each separate case, three different human natures are involved. It may be that the New Church will discover correspondentially, that the physical history of our planet with its periods, writes out also the tablets and frescoes of the wars of Jehovah with mankind, and characterizes their several exact rejections of the organic love and light with which he has endowed those great faculties here called churches in their order.

## LVII.

### ACCORD OF GEOLOGY.

The naturalist may put in a plea that these events have been transacted in late geological



epochs, and comprise but a small space of time. This may, or may not, be true, and is not important yet to determine. For inasmuch as man is the natural end or final cause of creation, and salvation or man's angelhood the end of man, all the fluxion of form and substance and event from the beginning is organically poured from one of these ends to the other, and the character of the function is written out upon each nature as it passes; the world being prepared from the first for perpetual conservation of its own ends, and for perpetual war with destruction from inevitable freewills and their spiritual allies and empires. Therefore the length of time, the duration of periods, and the mistiness of epochs, is a small matter when the almighty end is seen: geological time with whatever millions of years is in the close grasp of theological time; however long this planet can be reckoned back on the clocks of older planets, all time has but existed from the Lord Jehovah to the Lord Christ, and now to His second coming, as the One Lord of all. His love, through heaven first, and then with humanity in His mercy's arms back to heaven, is the Creation as well as the Creator and Redeemer. In organic fact, He is all in all.

In high illustration of this subject, we cite a passage on the ends of creation from *The Divine Providence* of Swedenborg. "Heaven is divided into as many societies as there are organs, viscera, and members in a man; and in these no one part can have any other place than its own. Since therefore angels are such parts in the divine celestial man, and none are made angels but such as have been men in the world, it follows, that the man who suffers himself to be led to heaven is continually

prepared by the Lord for his particular place, which is done by such an affection of goodness and truth as corresponds to it: and into this his proper place every man is enrolled after his departure out of the world. This is the inmost purpose of the Divine Providence concerning heaven.

"But the man who does not suffer himself to be led to and enrolled in heaven, is prepared for his place in hell; for a man from himself continually tends to the lowest hell, but is continually withheld by the Lord; and he who cannot be withheld is prepared for a certain place there, in which he is also enrolled immediately after his departure out of the world. This place is opposite to a certain place in heaven, for hell is in opposition to heaven. Therefore as a man angel, according to the affection of good and truth, has his place assigned him in heaven, so a man devil, according to the affection of evil and falsity, has his place assigned him in hell; for two opposites disposed in a similar situation against each other, are held in connexion. This is the inmost purpose of the Divine Providence concerning hell."

Now in view of these two designs, which must as fairly be taken for granted as that there is a supreme Lord, and that good is good to Him, and evil is evil, it is obvious that His creation in all its stages since the beginning is with express reference to man; and that if millions of ages existed before man appeared, the purpose that ran through them is only the more persistent for its length of way. If heaven, or hell, are prepared for every man, they exist as divine foundations to receive him. Thus Swedenborg says that it has been given him to perceive that heaven is so immense that it cannot be



filled to eternity. It stands ready in anticipation of continual inmates. And "in my Father's house," says the Lord, "are many mansions." Applying this to nature, it also has stood ready from the beginning. In its events and forms, it represents both heaven and hell, and corresponds generally to the inhabitants who journey across it voluntarily to one or the other. It corresponds thus from its first inception. And therefore in tracing the successive epochs, and floras and faunas of the planet, human correspondence permeates them just as if man were present, which he is indeed in the creative potency. Evil forms are created as the indications, and reactions, and prisons of evil. It is inevitable from the freewill of man, and they are ready for it. Were there no design, but weltering of protoplasm to hysteroplasm, to and fro, this would be absurd; but where there is divine design, it is irrefutable. It is but the preparation of the earth for man. Every government that founds a colony, and a planet is a colony, works on the same lines of forethought. Its possession of the land where the future colony is to be, is first a possession by its own laws, and its penal laws are among them. And it does not wait for successive criminals and build a jail after they are convicted, but a jail of prudent dimensions is provided beforehand. The prae-civic country is full of rights and privileges and difficulties before a man steps upon it, or there would be no order when he arrives. Bare annexation takes out laws and statutes as it were preliminary creations. And so nature under the government of God is prepared in her first forms for all the contingencies of mankind.

## LVIII.

SOCIAL DECLENSION COINCIDENT IN THIS WORLD  
AND THE OTHER.

Before speaking of the fourth human nature, the Divine Humanity, it is necessary to say something of the organic psychological effect of the decline and decay of these great churches and societies upon the earth. This effect follows laws as exact and inevitable as the ascertained laws of matter; nay, more inevitable, because the laws or habits of matter can clearly be suspended or lifted up when a greater than matter is here, which is not often the case yet; whereas these spiritual laws depend upon the inalienable right of freewill to do wrong, which God Himself never takes away. He is greater than any freewill, but freewill is man, and God does not infringe him. Now whenever a church, or a divine dispensation in our race, is declining, the declension takes place in two ways which always coincide. The race becomes more abandoned and wicked here on earth. The race becomes also more vile in the spiritual world. How? Simply by the race on earth dying, and being taken into the spiritual world, and colonizing it. Death alters nothing organically, but adds the scope and practice of a higher world of powers for good and evil. So it is that the millions who die in ages when the race is declining from good towards evil are continually poured into the spiritual world. Every deathbed is a birthbed there.

## LIX.

INDIVIDUAL AND GENERAL JUDGMENT TAKES PLACE  
IN THE SPIRITUAL WORLD.

*The natural world peoples the spiritual.*—Furthermore, by organic fact, spiritual similars are together as soul and body are together. For instance, this London which sends its millions up there from generation to generation, necessarily and organically has above it a spiritual London continually replenished with its departed inhabitants, abiding there for a longer or shorter period of our time, of their states, until their onward march is decreed by the all-disposer. For comparatively few can undergo at once the vast change from earth to heaven, or from earth to hell. Thus the spiritual world is in organic communication with the natural world, and lies above it as a plane of divine influx. In all the three cases adduced above, of the Adamic, Noahitic, and Israelitish Churches severally, the spiritual world above each, had been filling almost from the commencement with evil men and women dying hence; it was a vast union of infernal empires obstructing the divine light and heat, and pressing down the earth into helpless subjection to its power; reproducing in what the Scripture calls the heavens, the Babylons and Assyrias and Egypts of the lower sphere. The first pressure is always against freewill, the person in the man. Under that pressure, mankind could no longer think and act freely, but were coerced by organic relationship of power, by breach of their frontiers, by possession and obses-

sion, to think and act from hell. Whenever freewill begins to waver so, man is at stake, and God is at hand. *Dignus vindice nodus.* He bows the heavens, and comes closer with insupportable influx. The poor obscure simple good are refilled with life. A divine judgment takes place. The good are formed into fresh nations and peoples, into great accordant societies, and brought heavenwards. The evil are also organized, and conveyed to organic hells which correspond to them. Each judgment, of which one exists at the end of every church, is thus a reorganization of the spiritual world; and a formation of new heavens above man, and of new hells beneath man; and after each judgment a new organic freewill is imparted to the men and women of the now succeeding church.

When the Lord was born upon earth, the state of things mentioned above, had arisen, and mankind was no longer free, was no longer at its own disposal. To use an expressive American phrase, human nature was "played out." The primordial affections of man, the true protomorph, the celestial church, had perished from the earth into lusts, and the divine love was no longer received directly. The first conscience, the rainbow of heaven, the human organ of the divine wisdom, the spiritual church, had perished into monstrous creeds, priesthoods and mythologies; its correspondences were perverted into magic; and Asia, Egypt, and Greece were strewn with their remains, with lifeless creeds instead of spiritual lives of men. The third church, the theocracy of forms, the representative of a true church, not the reality, in which formal obedience was the divine demand, had also perished by perpetual violations; reward and punishment from above no longer kept it; and

the Israelitish race, as a centre, was moved from its place. The natural man, as previously the spiritual man and the celestial man, was in full decay. Now the earth subsists because there is orderly communication with the Lord somewhere upon it; in other words, because there is a true church somewhere. And the heavens in the spiritual world subsist organically on that church as a basis, and by it are fed with continual individuals. And therefore, if the human race is dying out, the divine end is perishing. This was threatened at the end of every dispensation, and was averted by the Lord by a new creation of man in man; by a New Church.

## LX.

### THE WORD MADE FLESH.

The end now, Swedenborg tells us, was foreseen by the ancient men from the beginning, that when human nature was in plenary corruption and decay, and in the true sense there was "no man" left, the Lord, the divine man above the heavens, in whose human image and likeness man was made, would become a divine man upon the earth also by taking upon Himself our human nature. This He did divinely and organically through the Virgin Mary, by the gate of birth. There was no other way by which the Divine Natural could be assumed; no apparitional God or man could do it; nothing but incarnation. There was no other God to assume it but the one personal Jehovah. There was no mythological Trinity, but the I AM of eternity. It has already been stated in these pages that the Lord

thus took upon Himself a corrupt human nature—there was none incorrupt—and in it, by successively passing from childhood to full manhood, and traversing every faculty of man, He was exposed by victory after victory to fresh assaults of hell, until in His humanity He reigned over the entire dominion of evil, and personally and alone trod the winepress, and effected a divine judgment, and imposed a divine order upon all His enemies. When this is rightly seen the Gospels attest it; it is the proof of the Gospels, and they are its counterproofs, and a redeemed humanity is its issue.

As we are bound to bear each other's burdens, so are we bound to deal humbly with those who deny these things. Many deny the possibility of them. There is however nothing that would conclude against the incarnation, and the Divine humanity, unless it can be established that atheism is true, and also good and useful; for if Jehovah loved His children, He would, as has been shown successively, follow them up to save them from that only hell-fire which is made of evil lusts. If they fell out of love, out of the celestial degree, He would go after them in mercy, and show them wisdom and intelligence, and teach them to curb lust by the light of conscience which is wisdom. If they fell out of conscience, He would again in mercy follow, and give them external motives, rules and forms of divine significance, and ask only outward obedience where the internal man was destroyed. And when this also failed, He would come Himself upon the scene; He would become the combatant for man, by being born; His soul, the Lord Jehovah, His body, virtually and representatively, sinful humanity.

Another impossibility may perhaps occur to some physiological minds, that the Lord the Creator could not thus come into human nature; that the conditions of birth were not present. Jehovah is however the All Father; and a divine father is infinitely potent compared to a human father. As the Creator of all organization, of all forms of being, merciful fatherhood is His essential prerogative: fatherhood for purposes throughout; which no mortal man is. The Father then is present, the purpose is divinely adequate, the human nature unresisting, the conception sure. As Creator, He has always been in divine *nexus* with all His creatures; He has opened substantially into every life from the beginning, and momentarily sustained it; His divine, celestial, and spiritual influx has been more real than our faculties formed from sense can conceive; all for ends, final causes: nothing then can prevent the downward prolongation of the same divine truth, the same divine power, first to the Virgin, then to the Holy Thing which was born of her, and of whose first humanity she was the mother. It is a divine addition to conception, because a new purpose which thus only could be fulfilled, demanded its accomplishment.

There are those who think that if ordinary precedents of birth be the rule, an exceptional precedent must be disallowed; as though the common and the exceptional would cancel each other were both admitted. No fear can be less grounded. The latter substantiates the former both in reason and in fact. The very reason of it was that the human race was so perishing, that natural birth, through the vices of parents, the accumulated decay of generations, and the downward pressure of the anarchies

extant in the spiritual world, would have surceased, unless a divine child, who by successive outbirths of His own virtue grew up to man, and commanded the whole situation of both worlds, had come upon the scene; had, in other words, been born. The fact has followed: human generation and generations have been perpetuated by the advent of the Redeemer. Since, and under, Him, orderly love has been re-born. He has illustrated the ends of the first creation by accomplishing them in His person in a second creation. Birth by natural parentage when a natural man is to be born; birth by divine parentage when the divine natural man is to be born. The cases are different because the issue is different; but both are under one law, of salvation, and they complete each other.

The truth is we think darkly, because sensually. We regard this world as substance; the spiritual world as hypothesis; and God as a theory. The harder and more unyielding anything is, the more like stone or metal or matter, the more real and lasting the mind just above the senses supposes it to be. The reverse is true: matter is less real than force; force than will; the mind than the spirit; and spirit with its world, and all below it, is but the Word of the true substance, that is to say of God. Moreover, as reality ascends, so also does organization. The higher planes, the mental, the spiritual, are transcendently more organic and expressive than the physical and material. And so when it is said by Swedenborg that the Lord Jehovah descended for incarnation as the divine truth, be it on true principles admitted by the open mind, though it cannot be realized, that that divine truth, that imparted seed, is more in substance, form, love,



than worlds can portray; an infinite manhood, whose voice, the Word, creates worlds. Space and size are not His measures, but love. Carry this to the conception of the Lord, and let the stream of living substance descend from no narrower thought. All science attests these positions when received by the mind; they meet science, and outwardly regarded can be science; except that they are also more, being divine truth full of the work of divine love.

By very creation, we are kept in ignorance of our own next organic stage, and think of it as nothing. The little children of this world walk about among the men and women quite ignorant of their loves, of their motives and thoughts, and in fact almost of their lives. They only know them as fathers and mothers in the light of food, and love, and care; by no means as begetting substances. If they reason as to where they came from, they think they are found somewhere; never that they grow organically from substantial seed. Substance and its questions never occur with regard to any plane above you which your affections do not care for. This runs upwards into spiritual things, and is the measure of the quantity of materialism. It is not however blameless in men and women as it is in children; the latter, for good reasons, are precluded from adult knowledge; and the limit is their nursery; the men and women have their higher mind and future state revealed to them if they will accept it; revealed because their natural minds cannot find it out of themselves; and if they deny it they are wicked children who stunt and twist their spiritual lives and forms; as it were, voluntary embryos racking the dark womb of matter. Their own science ought to teach them that this fact of non-

knowledge of what is next above them is a part of nature; which they have to compensate by a watchful opening of the mind to every direction from which information from above may come. In fine, the indispensable prerequisite of all science other than aggressive materialism is to become as a little child, praying, waiting and working for the help of the Good Father. *Vice versa*, the one condition of materialism is *intelligentia ex se*, to know the limits of all things from self; and where facts from above are obstinate, to make the will of the man by systematic denials the measure of the planes of creation. By this means, urgently pursued, the lowest stratum of things becomes the mind's abiding place; and the world is exactly of the size and hardness of the selfhood.

## LXI.

## THE DOCTRINE OF ULTIMATES.

A few words here may be said conveniently on another organic subject, namely, Swedenborg's doctrine of Ultimates. His terms are few, and easily mastered by the careful reader, but they require strict attention. Now all completed creations proceed from their first principles or protomorphs in characteristic organic order to their full development, which in the language of Swedenborg is their ultimate. In this way the human body in this world is the ultimate of the man who dwells within it. Therein he comes into his last realization. So body is always the ultimate of spirit. The whole natural world is the ultimate of the spiritual world. The



letter of the Word is the ultimate of the spiritual sense which is the Word in heaven. Jesus Christ, become by His own victories the Lord, is the ultimate of Jehovah. Further, the ultimate degree, the thing in act and in fact, is in all its power; or "all power exists in ultimates." Take the body away, and the man has no longer power of pressure in the natural world; he can only have it then in the spiritual world, in which again he is embodied and ultimated. Take the natural world away, and the spiritual world would have no power, because no basis; and its everlasting end, of replenishment by fresh men and women for ever, would also perish. Take the letter of Scripture away, and the spiritual sense would have no basis or resting place in human minds, and the divine purpose of the Word would perish. For "the ultimate degree is the complex, continent, and basis of all that precedes it." It is the complex, because it involves all in a common realization. It is the continent, because it contains all and holds it together. It is the basis, because it founds and establishes the end, and fixes reality. The earth is such an ultimate or basis, intended by the Lord to support the kingdoms of nature. The whole creation is represented in it; and it blossoms and lives upwards again because of its complex substance and effort of ends. It is the containing mother of the creatures.

When Jehovah could no longer address Himself to an ultimate church upon the earth, the Divine Government in men had no foundation, and the Divine Word no response; and but for the incarnation, the world, being useless, would have perished. In the incarnation, Jehovah put on the ultimate degree; and thus gradually assumed all power in

heaven and on earth. Conquering the human sensual, He put on the divine sensual; he can now be seen; He is the Lord of the senses. In conquering the human rational, He clothed Himself with the divine rational; He is the king of reason: come let us reason together saith the Lord. He triumphed over the carnal by excarnation: by a true transubstantiation into divine flesh, which is the infinite love of good: therein He rose from the grave. This process of incarnation and victorious excarnation was effected in order that He might be the Lord in ultimates, as He had been from the beginning Jehovah or Lord in first principles. And being Lord in ultimates, He has taken to Himself all power here, and is the Divine complex, continent and basis of the natural worlds. Freewill no longer outlies Him, but still subsisting intact in consequence of His redemption, is strictly individual, but subject in its universal issues to the mastery of His kingdom. Since He assumed the divine natural, He is on earth, as in His divine spiritual and celestial ultimations He is in heaven; and all that is good and wise in mankind can see Him when the eyes are right. We cannot indeed see Him any longer in His infirm humanity as Jesus of Nazareth, because He is no longer a singly placed natural man, but a divine natural man presentable all over the planet at all times to all men; the visible object of prayer; the opener of heavenly joys in mortal hearts when they shun infernal pleasures; the speaking Lord in conscience; He knocks at the door of all wills, and beseeches to be let into their primest motives; in short, He is omnipresent; and the only limit of His power is of His ordaining; it is His divine respect of freedom which is mankind.

This power of the Lord in ultimates is an organic, and to come lower down for a present purpose, a scientific necessity of the case. When a great man comes upon the scene, a great statesman or an imperial mind, he has a certain power in ultimates so long as he is alive; and if he is a great lover, or a great founder, he leaves an allegiance, or an edifice, behind him, in which he still rules providentially, though when he dies, no longer with an ultimate rule. His heavenly mission is quite different from his earthly one; and thither, to heaven, all his person has gone, and he knows no more of earthly things. The Divine man founded His own régime. But when He died on the cross, He rose again to the disciples in the natural world. And now, to His disciples, His continued personality is extant in their natural world. The pressure of His omnipresent empire on every faculty is extant. He is here, and exactly as omnipotent as mankind will allow Him to be. He can be omnipotent, because He has been incarnate, and is now God in ultimates. Any individual may exclude and ignore Him from the will and the mind: nations and continents may do the same; but in His divine natural power He reserves judgments; and these become swifter and swifter as His teeming years run on.

## LXII.

SWEDENBORG A RATIONAL TEACHER FROM THE WORD.

He sent Swedenborg to teach mankind out of the bosom of the Word these and many other things. He sent him to teach the truth pertaining to Him-

self, and to the celestial, spiritual, and natural universes. But until Swedenborg was given, the human reason had no relation to these stupendous subjects. Christian theology, like astronomy once, was mythological and imaginary: it was for the most part beyond the intellectual mind, and its vacancies were supplied by the arbitrary votes of declining churches. As in the days before Copernicus the starry heavens outlaid the knowledge that could become science, so, before Swedenborg, the divine truth of the incarnation of Jehovah, the one God, in Christ, did not enter the domain, or the possibilities, of intelligence. But thoughts beyond the reaches of our souls to-day are a new soul in our souls to-morrow; when the Lord the Revealer pleases. Indeed, as before hinted, there is nothing new in these successive entries of subjects into sense, knowledge, science, intelligence, wisdom, and love. The process is one phase of the history of the human race. Two necessities stand over it. One, that mankind shall diligently care for the thing or the realm to be investigated, and be willing to put aside the preconceptions and conceits that have held the knowing faculty in their provisional bondage previously. Next, that the Lord's time shall have come for opening the matter. That time has now come for the divine organic truths of the incarnation to become actual knowledges to men and women; and if knowledges, sciences; and if sciences, truths; and if truths, guides and leaders of life, or means to good. The subject has become rational and super-rational; a creator and redeemer of reasons. It fills love, it regenerates intellect; and its firm tread is heard as it marches upon science, to create the scientific faculty which is to apprehend it. Swedenborg is the spiritual Copernicus who, coming

upon the cycles and epicycles of old theology, has shown the unity and centrality of the incarnate Lord; the simple divinity of the process by which He came to us; the perfect analogy of His life as against evil with our lives as against evil; in other words, of His glorification with our regeneration: thus of the solar majesty of His working righteousness with our well-doing: and also the correlation of all forces that are good and true, whether physical or mental or spiritual, with His Love and His wisdom. Swedenborg is also the spiritual Newton, to whom it has been given to expound the true constitution of the spiritual world, and to show that attraction, which spiritually is love, reigns there also, and that men cohere into societies, and separate into extenses, and revolve round their own central objects of life, according to what they love, and tend to, and feel delight in pursuing. So that heaven and hell are constituted as it were by its mighty law, and clothed upon with corresponding many mansions all built out in order from the one correlator, the Lord. He dwells in the spiritual sun, whose planes or planets are the celestial, spiritual, and natural heavens. Those who hate and deny Him in heart and life, by His mercy have their abode in corresponding hells, where the sun of self is thick darkness and darkness that give infernal light.

These positions are like nature, excepting only that they are above nature. They cohere with the procedure of the natural world. They suggest a purpose and a soul to the forms of nature. They carry space and time higher to where they become subordinates, and flexible as mind. You can will and think them into being, and they are. They carry up the kingdoms of nature, and subordinating

them also, they receive souls, and good and evil name them for qualities, as Adam, the most ancient church, named the beasts and birds. Especially do they carry up human history and the mind of man. For in the inner deeps of all of us there is a great wave of self-evident truths ever coming on, and to those who will listen to its silent roaring, the now revealed truths of the Lord, the Word and the spiritual world, are attested by special voices from that sea, which, arising at once from within and from without, seem so true, that they are none other than the structure of the mind itself, perceiving its own-created harmonies. Hence it is that the instructed consciousness of man can perceive that Swedenborg's revelations are indeed its own consequences, its own necessities, its own desires, and whether it be good or evil, its own delights; in one word, its own abiding and spiritual world. As for human history, Swedenborg, from the Lord, not *ex se*, is the historian of the spiritual world, and his accounts cohere with the records of our race upon the earth; they cohere physiologically, socially, metaphysically, according to all needful principles of law and public order and morals, according to all governments, political and ecclesiastical, according to all priceless value of liberty, with the principles which make, or which mar, the world. But in his writings these domains are the subjects of divine justice and mercy, and the concurrent philosophy of his history is the exact action and pressure of the Lord's name, of His qualities, upon events. Therefore the human history, which looked at from without is chaotic, for the most part the crime sheet of mankind, revealed and illuminated from within, is organic; it is the history of the Divine Man, the Divine Statesman, dealing

since the beginning with His kingdom of heaven and with His empire universally. This has been illustrated before in these pages in the record of the churches.

### LXIII.

#### CORRELATIONS OF THEOLOGY.

All exact knowledge coheres with other knowledge. Incoherence demonstrates that the equation is wrongly stated in some of its terms on one side or the other. For instance, the position that the sun revolves round the earth coheres with nothing but the fallacious sight: there is not a single analogue of the truth of the case in the normal universe. The Selfhood, making all things unimportant in comparison to itself, is its only similar. It flouts all true ideas of relative importance. It is against all preponderance, and all government. It is the fly on the wheel causing the progress of the car. It falsifies the sun and the stars and the firmament into smallness in order that they may exist in its conceit. But the true order of the solar system once gained, its theory presently becomes equated with all nature; an apple falling to the ground may suggest the cords that spread the tent of creation; the cohesion of every stone on the ground is a carrying-out of the same view; chemical affinity is nothing but the flowering of the doctrine into mineral marriages innumerable; the rotundity of the earth; the safe pressure of antipodes towards antipodes; are part and parcel of one large truth vibrating through as many harmonies as there are diverse things. Now it is impossible that the true theology, the true

natural religion, of which the Word made flesh, the incarnation, is the crown, should not, being divine truth, assert itself in theory in every one of the subordinate sciences; that it should not with a divine hand modify them all, and make them plastic to its purposes; that it should not correct their fallacies, and rebuke their fantasies, falsities and superstitions, just as the modern astronomy with the sun for its centre has destroyed the Ptolemaic astronomy, and corrects with just thought the eyes of all the world that think they really see the sun go round the earth.

Herein, through correspondences, we discern the existence and function of great and new touchstones of truth. The two worlds, of nature and spirit, being inevitably correlated, whatever views are isolated from the correlation are not truths pertaining to things. For example, the leading dogmas of the first Christian church have no correspondence with knowledge, or organic faculty: they equate with nothing in the Lord's creation. The three persons in the Godhead are perturbation to the unity of nature. Science must either be arrayed against this, or pass it by with careful neglect. It is mystical, not rational; and the mind requires an artificial organism in it created by itself to receive it into rest. The descent of the second person into incarnation to save the human race from the vengeance of the first by a death on the cross, satisfying justice vicariously, is like nothing in human justice, stands alone in the faculties of mankind, is attested by nothing but the votes of churches, is no hypothesis, still less theory of the letter of Scripture, and it is impossible to show how any but a vicious redemption could be wrought by it. As for any attestation from the history of



our race, such substitutions of the innocent for the guilty, give the guilty immunity and make them worse; and the tribunals which allow the fact are accursed. If the good redeem the rest of mankind, it is by reigning over them, and teaching them subordination and then self-help, not by paying their debts. It is superfluous to say that there is nothing in created nature that does not pass by the atonement without being able to say one word to it. Here then is a second mystery out of all correspondence with known things, human and divine. So also the faculty of apprehending these dogmas, compulsory faith shaped by authority, is a false faculty which can lay hold of nothing else. It cannot eat one crumb of the bread of knowledge. A single natural truth placed in it would explode it; for reason would begin to be evolved, questioning would ensue, and the very purpose of the faculty, to receive blindly on trust and the information of second parties, would be vacated. The reason is obvious: it is not a created faculty, like the reason, the will, the affections, or the senses; but an artificial morbid state, representing the decay of the perceptions and charities of churches since the beginning. It composes men by voting that they see when they see not, and hear when they hear not. But it is alien to all the manly and virtuous operations of the mind. Nature worked by such a faculty would speedily fly away in phantasms. Imagine any science with a pontiff in the middle of it, and compulsory faith working it through decrees. Imagine the universal modern Galileo worked by the Pope. All facts would be gone in a moment; all knowledge recanted; all degradation of experiment achieved; and natural blindness with instruction to use the

fancy be recognized as *novum organum*. Faith in mysteries, therefore, corresponds to nothing, and has no countercheck, and no world.

The weight of the faith also corresponds to nothing divine. It is alleged that the man who implicitly believes these mystical dogmas is saved by his faith without the works of the law. In a wicked world it is to a great extent impossible to do right, to carry religion right down, and by it regenerate all life; and therefore faith in Christ's work is vicarious for human virtue, and faith alone saves. Here again there is no correlation, no correspondence with anything human, natural, or divine. It is an attempt to escape out of the window into the sky, when gravitation presses, and the earth is the only footing. In human work, ceasing to do evil, and learning to do well, are the modes of true life, and apply throughout. Faith in something else than this ceasing and this learning is irrelevant. There is no conscience in it; or only a compulsory conscience proceeding from the same authority as the faith. There is no nature in it; for all her processes are downright careful exact work carrying principles and ends, and faithful to performance as their reason of being. There is nothing divine in it unless you first create your divinity, and then put this into his exactions. It is against all the Lord's doing; for His whole life was a battle of deeds, and He became divine justice and judgment, not by alone believing on the Father, Jehovah, but by practically, through resistance to evil after evil, and falsity after falsity, and temptation on temptation, conquering earth, hell, and heaven, and reducing them to divine order. One thing more is not in it, hope for mankind. It



is the very despair of that regeneration of the present world which the Divine Truth descended to effect in the Lord; and a test of this is that our clergy who believe most in justification by faith alone are of all men the greatest despairers for the earth. The atheists and materialists believe more in some kind of natural regeneration, and so far in a mirage of the New Jerusalem, than do the ecclesiastics of the first Christian churches.

The hopes of the future life are as baseless as is the faith of despair for this life which inspires them. What cannot save in the world cannot save in the heavens. For example, the blind faith that imperfect men and women from the world by laying hold of Christ can in dying be at once translated into "glory," corresponds to nothing wise or good; and common sense rejects it. Such a change in faculties would violate and destroy all faculty, and personal identity, including freedom, would melt away on the instant. There is no process in it, as there is in everything divine; consequently, no truth, or reference of the past to the present and the future. It correlates with juggling, not with salvation. In the spiritual world, men are led on by stages, swift, or slow, according to their states, towards final conditions of good, or evil; they are led by divine management to put off their apparent selves, and to come into their most real selves; and for every state a corresponding place is prepared; they are led by processes which strictly equate with their first education in this natural world, where the appearances of good are indispensable to command success in life; only that in the upper world this world's ideal is realized, and it is the realities of good which gain the prize. Thus it is all work in

both worlds, the shunning of evil, and the doing of good. The end in heaven is more transcendent than we conceive; the glory of the Lord, not personal glory, shines round about those who attain thither; but it is necessarily founded on the character of the man, as the character is founded upon the practical life; so that the stupendous gift can be received without destroying the will. Heaven is a divine Charity Organization Society, with an infinite Capitalist of love, peace, innocence, joy, power, work, delight, as its sustainer. All at first are paupers there, except that they will to do His work. He knows better than we that gifts cannot be given unless they can be also received. From the mercy of His own blessedness He doles out the largesses of salvation so as not to spoil His angels; for "the heavens are not pure in His sight;" and "He accuses His angels of folly;" all which is but another stage of the doings of His hand in nature; whereby He will have men to help themselves as the one chief help which He can give them. In this experience, dwelt on at large by Swedenborg, the spiritual and natural worlds are correspondent, and the education of mankind here serves exactly for the place it is to fulfil in the human life to come.

Besides the "immediate glory" party, the church has in it another, which may be called the party of the immediate grave; implying virtually the sleep of the man till the day of judgment, and the resurrection then of the dust into the man. This, it is obvious, corresponds also to nothing. There is no knowledge in the grave, and nothing but morbid dogmatic fancy in such an idea of non-existent existence. The truth is, that the man rises by process immediately that his fleshly heart ceases to

beat; he is indrawn by the Lord into the other world; his spiritual senses are unclothed of mortality, and are opened to perceive the universe then about him; just as his natural senses as a baby were opened at first to the natural world. This is experience, and here is continuity of being with only a difference of degree. The man and woman is still a full man with every organ represented; for this man it was, and no yeast of protoplasm, that was used as architect to build up the mortal organs here. The Lord, in His higher office, through the plan of the spirit, built out into nature and matter a subordinate spirit, which should spell the syllables of creation before reading the same syllables as words in the Word in heaven. It has been seen before, and will again be seen, that the judgment on men is not at the end of the sleep of the grave in this world, but being a judgment on the spirits and purposes of men, commences by processes as soon as death takes place, and is continued and completed alone in the spiritual world. No judgment of spiritual beings is plausible or possible in nature, where the spiritual is concealed.

Allied by subject only, not opinion, to these two parties, of immediate glory, and immediate grave, is another class of minds, who will have it that in both worlds there is a steady necessary progress of mankind towards divine ends; that the human race is always on the advance upwards and onwards. This is as contrary to experience as the glory theory: history is against it; for if there were no fall at the first, as these people insist, the record of mankind is full of nothing but mighty falls since. Falls of great organic systems of minds; whole faculties swept away, and supplanted by others; falls of churches

and empires; falls of individuals all around us in the battle of life. Therefore this creed, of the necessary progress of the species, is correlated with no experience, and contradicted by all circumstance. When man insists on self, and on being left to himself, he falls, and having a freewill, has a right to fall; he falls individually and collectively: when his collective fall is complete, the Lord intervenes; reduces the fallen state to order that it may not propagate ruin further; introduces a new divine state, in which those who choose have a fresh point of departure: and thus Himself ensures another progression, but not on the basis of any "progress of the species," but rather on its proclivity to retrograde. All this is attested in sufficient measure in the natural world; it corresponds to history, and fatherhood, and statesmanship; it is transcendently like the action of every great and good man who has governance given him here: he is perpetually, by law, ordinance, punishment, repressing the disorderly, and raising the fallen; at present he has hardly any other mission: and the Divine Man, of whom all good rulers are images, does the like. The writings of Swedenborg here again are organic, scientific, full of common sense, and in harmonious correspondence with all experience of life. And they are correlated to good, which has to discern, admit, and combat evil; not to put it into pseudophilosophical series and compromise with itself.

One other doctrine shall be mentioned which again lacks correspondence, and which therefore nature abhors: the doctrine that death is the annihilation of the man. This too contradicts experience, and dares not face it. It is superfluous to say that the position is correlated with nothing, because it is of

nothing, and is nothing. It asserts nothing as its end. It affronts every science. It counts the force of all love of life striking the anvil, death, as nothing: whereas death becomes white hot momentarily under the stroke of surceasing life with a second life from the Lord. More absurd than the glory theory, more superstitious than the grave theory, more false than the necessary progress of species theory, it is, if held in heart and not in mere intellectual impotence, the crowning dogma of the fool. That this belief has enthusiastic admirers, who lose no opportunity of enforcing it to simple audiences of men and women, and therefore to little children, demonstrates its spiritual origin from the heart and the liking, and its prevalence in the spiritual world. It is the permitted creed and comfort of hell to believe that there are no divine ends of perpetuity; that the inhabitants make themselves, and continue themselves, by their own ability. Those who hold the annihilation theory in this world, ought in common decency of society to proffer it only to wilful murderers, violators, robbers, and villains of a deep dye, because, though false, it is their proper gospel, and excuses them in their judgment here, and from their judgment to come. Those also who will to hold that nothing can be known of the life after death, are of the same class, but in its interior cave.

#### LXIV.

##### DEATH CONFIRMS BELIEFS, GOOD AND EVIL.

Here it occurs to remark, as a strange continuation of nature and unexpected correlation, that death

does not alter radical beliefs in the way it might superficially be thought to do. Swedenborg has much experience on this point. The disbeliever in what is truly spiritual carries his disbelief with him into the spiritual world, and there heartily maintains it. He believes in the body and the world, which is then hell, as all. The wilful denier of God, the heart-atheist, denies Him in that world with a more potent aversion, and is spiritually turned away from Him with a success which is impossible on this earth. He is an atheist from his first brain forms to his last fingers' ends. The disbeliever in the resurrection, after the first astonishment of revival is over, gradually walks back through mental, now also bodily, paths, to a complete denial of a future life, and an equal oblivion that he is in that life. It is more hard to quit these confirmed states in the spiritual than in the natural world; because the spiritual world is single; the natural is one world within the other; and in the natural degree, truths are taught by a separate intellect, which can impress them upon an unwilling will; whereas, in the spiritual world, the intellect proceeds directly from the ruling love which commands the will, and carries it out with the full boldness of the spirit. As Shakespear says of a fiery horse:

"He sees his love and nothing else he sees,  
For nothing else with his proud sight agrees."

Absolute necessity in repression, enforced by punishments, is the only thing that curbs, not alters, the human spiritual animals in the hells.

This coincides, correlates, exactly with the inward experience of men and women here. If they are not growing better, by resisting evils as sins against

the Lord, by regeneration, they become more and more fixed in their habits of wrong, in their mental states [and perceptions; their intelligence gradually bears a smaller and smaller proportion to their bad affections; rebukes them less and less; and they come into a final mental state here before they are received into the final world corresponding organically and bodily to that state hereafter. This is a scientific truth, undeniable, supplemented only by Swedenborg, who saw it carried out to its created logic of ends in the nether universe.

## LXV.

SPIRITUAL SCIENCE IMPLIES SPIRITUAL REVELATION OF  
ITS GOD AND ITS WORLD.

It has now been shown pretty extensively that all real subjects have scientifics belonging to them, exact knowledges, and that those subjects which have none such, are arbitrary and baseless fancies; which held by the will are falsities; and loved by an inflamed will are insanities.

It remains to point out that science must have real objects at both ends of its field. It is commonly said that science proceeds from the known to the unknown, the object being of course to make the unknown again into the known. This is true in knowledge, but must not without a complete reservation be carried over into reality. Were it so, nature and spirit would be the bubbles and playthings of science, and not its limits and nurses. To put the matter in another way, and avoid abstract propositions, the field of inquiry must be given, or

there is no object to investigate. Then, from the part seen and understood, science proceeds with its mind to the part seen and not understood. But both parts must be equally seen. For example, terrestrial physics are naturally studied with success before solar physics, and yet the sun, be it ever so little understood, is brighter and bigger than the earth to the very senses: the sun is given; the inquirer has not to make the sun as well as to make the knowledge of it. This is an image of other subjects. The object of science must always be given, and be sensible and fact, or science proceeds from the known to the unknown, in the sense of losing itself in the unknown, and hurling its process from beginning to end into nonentity.

Now nature is a revelation of facts to the senses: if there were any man who wilfully denied this revealed universe, and accepted only his own mind, counting the frame of things as shadow and the unknown, it is easy to see that his scientific life would be a phantasy, and that the more reality were preached to him by things, the more he would rebel, and call out for some other universe than the real one to push into and to conquer. He would make the mistake of attempting to proceed from the known to the unknown both in knowledge and in fact. This is what theism and atheism do actually, so far as experience, knowledge, science, intelligence, and the wisdom applicable to all these faculties, are concerned. They occupy themselves with an attempt to pass from known fact to unknown fact, instead of from known fact understood to known fact not understood, but subject to understanding. These remarks do not apply to affectional, but to scientific and intellectual things. The corollary to be drawn



is, that if God is not given in experience, science has no end but the always unknown; which amounts to saying, that science with all its strides walks towards incurable ignorance, or to its own annihilation. There are not wanting scientific minds which accept this conclusion : they make order to hand it over to anarchy. Assuredly this does not belong to honest science ; but the human faculties are associated, and sometimes interlocked ; and, as before pointed out, false philosophy has got into science, as witness the British Association, and is working it for the express purpose of coming head foremost against the wall of the unknown; an old trick of philosophy, to knock the brains out of science.

Swedenborg has enabled us to reverse the process; and by the statement of divine truths concerning the incarnation and the reasons of the Lord's life on earth, he has abolished the unknown from fact, and placed a perfectly known and seen God in the front of His universe. This is the only possible salvation of science, as well as of the human race. That God, the source of all good and of all truth, should be knowable for what He is as nature and man are knowable. And the first question for the natural man inevitably is, Who is God? in other words, Has He shown Himself personally in history? This, given in the Gospels for the wise and the simple, is settled by a divinely illuminated reason, the beginning of a New Church, for the intellectual and the scientific mind, by a complete theory, which culminates in the truth, that He who was Jesus Christ in His suffering combatant humanity, is the Lord Jehovah Himself. Every eye hath seen Him, and they also who pierced Him; every heart knows Him either by acceptance or rejection. There is no claimant for the throne of

our allegiance but Himself. In His divine humanity God can be known more perfectly than man can be known in his consciousness, his origin, his history, or his hopes. The reason is that He is good, which man is not ; and good is calculable, and consistent, and true throughout ; a firm basis of inquiry and knowledge, helping the knower and the inquirer to be better as he proceeds; so that at last it will be true that "the knowledge of the Lord shall cover the earth as the waters cover the sea." The sea is scientific generally; the knowledge of the Lord is the divine truth, governing all subordinate fields, and leading to regeneration and final salvation. The Word is the firmament and world of this truth. Consequently, the natural world, known and seen, is the beginning of scientific thought ; the Word, known and seen, is the end corresponding to the beginning. Its spiritual and celestial senses within the letter are the movement of the Lord through the heavens into our minds, which they will, if we please, re-create, until even mundane science itself will be gifted by them to understand whatever is spiritually useful and necessary respecting the conditions of creation: beyond which no honest orderly science can desire to go. It is obvious that if you make intimate acquaintance with the maker of any machine, and wish to learn of him, he is the best authority for teaching you its purpose, its adaptations, its history, and its realized use. The Lord is the Maker of the cosmos; and none but He, by revelation from Himself, can instruct the human faculties, that salvation, all of which He wrought, and regeneration, which we have to accomplish for ourselves ; and thus the making of men and women perfect as He is perfect, are the ends or final causes of the whole



created universe. Meantime, the dilemma of the present natural science is, either to accept the Lord in the Word, or else to measure inevitable conclusions with the unknown, and to walk with ever painful steps to its own annihilation. It could all be annihilated even in this nineteenth century, and with it all the arts too; the railroads could cease to run, and the telegraph to give messages; the daily papers could die out; if only godless degradation of society were to triumph, and honesty to depart before triumphant selfishness: for all of it, science as well as the arts, is kept up by a constant influx from the Lord, and does not come of itself; but this influx alone lifts man continually above his lusts into the possibilities of wonderful invention and daily honest working which distinguish this the infant age of the New Jerusalem. The "stability of civilization" is always at stake unless the Lord is moving in it and over it.

## LXVI.

### CONCEITS IN SCIENTISM, AND SOCIAL CHAOS THEREFROM.

Hitherto the argument has proceeded by the method of correlations or correspondences, and we have found that mankind is divided in itself, and that at a certain height the human faculties break off, and being definite, exact, knowing, scientific, and rational below, they become in theological matters inept, and impotent, and have to make themselves artificial organs of blind faith in order to deceive themselves with a show of exactitude in arbitrary creeds and articles. The faculties are however as

much broken short in scientific men as they are in churchmen; the method of correlation accuses the scientific also of blind faith and lack of investigation. If they are not imprisoned in thirty-nine articles, it is only that they have not thought fit so to declare them. They are imprisoned in the dogma of action that you can successfully explore nature and take no heed to God. Also that you can break life and love open, and have life and love before you. Also that space and time are infinite, and nature eternal. Also that you come everywhere to the unknown. Also that one creature by self-evolution changes into another, whereby a great part of the mental space of science is filled with missing links, and the mind, which never has found and never will find one of them, is fatigued and devastated. Also that atheism is established, and politic selfishness moral. Also that the greater selfhoods of corporations are better than the little ones of individuals. With many other conclusions utterly broken away from all astronomy, geology, physiology, chemistry, mechanics, and other real sciences. These positions correspond to, and correlate with, nothing; true science has never struck them, and they have in them none of the force, light or heat by which exact knowledge below, received into reason, would present a plane on which higher knowledge coming from above could preparedly represent itself.

The truth is that the scientific mind, and necessarily therefore science itself, is full of lusts and falsities, and the positions recorded above are the signs of these terrible interpolations of non-faculties into the field of knowledge. And what happens with ideas, happens to men. The agents and abettors of the false thirty-nine articles of modern

science have a supreme delight in being out of their own proper places. They break between their real fitness and their assumed functions. Some eminent man who is great in natural experiment undertakes to illuminate the "British Association" with regard to the to him probable material nature of the Godhead. Obviously his opinions on this subject are not led to by his genius or his vocation. He had better continue his experiments honestly; and if he wishes practically to benefit his kind, embark in chemical works with new auspices of invention. Another eminent person towers from the pulpit of his protoplasm, and pronounces for the ferment of the slime of nature, and the goal of the unknown, leaving aside the Almighty as of no consequence to his thoughts. He resolves nature into a pabulum, which by mystery evolves stomachs, and these produce men and women; but his view capacitates him for no vision beyond some profession of rag-picking on the way to paper, or some factory of *extractum carnis* where flocks and herds end in soap, or beef-tea. This aspiration, to be above one's own mind, and this insurrection of men against the uses they could fulfil admirably, this pushing into some other place and station than one's own; the determination of these comedians to deal only with tragedy; of these salaried clerks of matter to be high priests over the mind and the soul, would be only ridiculous if they had no audiences, and if holy things were not involved; but they deride the Lord; and there are masses of men and women under them, listening to their words, and ignorantly believing that a professor great in light and heat, or in physiology, when he is annually voted to the throne of science in those realms, becomes oracular on every

subject upon which he opens his mouth. As if every butler became a duke in the servants' hall of science. Thence the spread of wrong places, in other words, of ignorant arrogance, all through society. Thence a papacy in science; a voted infallibility in its little intellect; and practical deeds of devils on the maxim that science can do no wrong.

## LXVII.

## SPIRITISM.

These states of science involve a singular delicacy of position; the bubble has to balance itself nicely between inward and outward forces, and to work out its own precarious salvation with fear and trembling. It can afford no fair sailing; there are so many currents that would burst it. The human heart is a rock ahead. Birth and love and death are very rude to it; and for the most part it absents itself from festive and funeral occasions; for nearly all hearts cuff and abominate it there, as the kingdom of birds cuffs an owl out in the daytime. The living groves detest it. But there is one special combatant which it has to meet, and must meet, to wit, spiritism, which is indeed the *bête noire* of modern materialism. Here science quits her avowed tactics; and her preparation for the fight with this arch enemy consists in no buckling on of armour; that she leaves to professional jugglers; but in putting her head into a bush of thorny dislikes, and exposing behind the proportions of her materialism. In a word, she voluntarily puts out all her senses, and puts on all her pretexts, before the encounter. Whether so

much agonized fear of the question, and so much heat of hatred against a verdict on the other side, is a usual condition of successful inquiry, let science herself decide; but of the magnitude of her horror, and of its incapacity to reason and experiment, the history of the pending controversy is full.

To those who have investigated the phenomena of spiritism without foregone aversion, it is easy to see that scientism lies at the mercy of the affirmative side. No negative article is written about it that does more than reiterate in one form of phrase or another, that it is of course all delusion and imposture. A crowd of creeds, from atheism to Calvinism, are the rifle pits from which it is attacked; these are kept as invisible as possible; but the noisy rifles never hit the subject or its professors, because they are only hatreds, and charged with no scientific balls. Several distinguished men of science have already succumbed to the invincible evidence offered by spiritism. The rest in the main must follow. For the battle of evidence

“once begun,  
Tho’ baffled oft, is ever won.”

This will confound the front of science in so far as materialism is pushing it to the unknown; it will show that all motions cannot be resolved into forces, but that you meet the human forms of men and women at the other end: that the deeps, generally invisible, are compulsorily and cogently personal. It will show that there is another world which is one with this world, and thus as in the old Edda, it will break in the crown of the stone-headed giant, materialism, with his own iron pot; for the Thor of mere naturalistic fact here smites him. It will contradict before the common world the position that

the amount of force in nature is necessarily one and constant, by showing invisible wills become visible, and added momentarily to the force of the race, and the push of the world. It will show that the dogmas of matter are relative, not absolute, and that impenetrability, hardness, space, time, &c., are only leased conditions, and can be suspended at will. It will show that materialism is a disease, a polysarkia, and that the bigger mankind is with it, the weaker it is, and the more immovable; and that most of the present canons of scientific thought are but the symptoms of grave sickness in bedridden sciences. It will show science that men and women, when they die, are not dust and ashes, but people, and comport themselves very much as they do in this world. It will not show anything of God but to the godly, or of the Lord but to those who receive Him already; but it may lead up minds towards higher places where new powers of receiving truth are given. It may, or it may not. But at any rate its influence on future scientism is unquestionable, and must be calculated by those with whom progress is the word. It seems to lie in far countries outside the pagan papal Rome of scientific culture, comfort and splendour; and to have no relation to its geography at all. Yet in the great central city there is a rumour of it. There will one day be a cloud of it, horse and foot and flags, seen from the walls. There will be a destructive spirit Attila in the city of science. There will be capitulation, and whatever Attila involves.

This end of a mental state is felt in the consciousness of medico-scientific cliques. It is demonstrated by the quick instinct with which they close ranks against the admission of anything but material and carnal truth; and by their instant attack on all but

respectable phenomena. Every fresh birth of the other order comes into a world of sticks and staves bent upon destroying it; into a world of Herods. Some poor fasting girl is treated as dynamite which may blow up the colleges, and carefully extinguished as dangerous to knowledge. "Peculiar People," and those who pray for health, are hunted down and exterminated. Mesmerism, and such practices, are stamped out with fiery heels. Medical men, poor things, are voted by the rest to know all about it; especially because they have certificates of insanity in their power; and they are abused by the rest to tell the world that leeching and blisters would have cured the disease, revelation, had they been applied behind its two ears, Jew and Christian, early enough. By these means science goes on armour-plating itself; and angrily stopping up every hole of attack; and especially at length, for dear safety's sake, those five holes called eyes, nose, ears, taste, and touch. When the process is complete, science, for fear of death, will have succumbed to herself as her undertaker. For fear curdles into death, especially the fear of the supernatural; it precludes observation, and destroys sight, and gives cruel lunges all round at everything suspect; it faints as it acts, finding a terrible afterthought from mere air and non-resistance. At present it is impossible to deny that this fear of ghosts is running cold down the back of scientism.

Beyond what has been already expressed, that spiritism may break up gross infidelity, by demonstrating to sense that persons are bodily persons still though their once bodies have been put aside, no heed can be taken of the subject by the New Church, for it is at best a set of permitted human

exposures, only important according to their truth, which here is of the lowest elements. The manifesting spirits seem to exhaust their mission in showing themselves. That they have heads, and legs, and arms, is the pith of their revelation; a lesson for materialism to learn. For the rest, they talk like common folks, and give out no more light than the commonalty does in general. As well ask your costermonger the constitution of the natural world, when a Newton is wanted; or about the constitution of the spiritual world, when a Swedenborg is required, as converse with spirits upon their opinions. Perhaps, however, one other result accrues for spiritism of experiment; for it brings down to itself as a nucleus, the true ghost-histories of all ages and nations, which have kept a belief in immortality alive in the darkest times and places, and helps to pile them into a record. And on the practical side, it is certain that spiritism takes away, except from scientific professors, the awful fear of ghosts; for children brought up in spiritism, of whom there are now some millions, are almost devoid of horrors of the kind. This is important for the health of brain and mind; a temporary branch of healing. It is not to be attained by the scientific way of denying spirits; but by recognizing them as facts, and understanding who they are. It may thus be blessed in being of service to some little children.

The facts of spiritism then are true, though not the babble, excepting that it is real babble; and being true they are correlated to science, and must be taken account of; no matter if the field be low, and deal with the correlation of tinker below with tinker above, still it is correspondence and correlation, and walks the bridge of reality; and in this



respect is unlike many religious creeds, and unlike atheism and materialism, which are the formal knowledges of nonentity. The worst feature of spiritism is, that it leads frivolous persons to ask Tom, Dick and Harry of the "spirit-life," what their views are of God and the universe; and to place importance in the answers because they are spoken from the presumed higher rostrum of the other life, which may turn out to be impertinence from the spiritual pillory. Yet this misfortune of table turners is correlated in the audiences of the *British Association*, who ask molecular philosophers and violationists to enlighten them about the origin of things; and do not reckon that "materialized" ghosts under the table of science cannot tell greater or more misleading lies on subjects beyond their own menial lives, than tortured living dogs tell through their philosophers about similar high subjects, upon the top of the same scientific table.

### LXVIII.

#### POSSESSION AND SUPERSTITION.

If these views be correct, science is on the way to all that it now regards as most superstitious. In this connection Swedenborg comes to hand with spiritual experience of an important kind; for he noticed in the other life that those scientists who deny God and worship nature, become magicians after death, and cultivate the black art with assiduity. They work by the perversion of correspondences, being jugglers in real things. Thus,—certain forms allocated together, from the universal

life of the spiritual world have organic functions; and by managing the forms, the influx is determined into definite channels of evil power, of which possession is one. They can make false brains in other people's brains, and so hold the proper mind in abeyance even in its own kingdom. This is often done here, but mentally only; in the spiritual world it is done bodily also. The Lord came into the world to overrule it. Now the superstitions of matter, which get into nature to eliminate God, are the preparation for these direful doings in the other life; they are fungi of the lust of power over minds, which at present shed their spores all through the brain of science. Once give in to a passion for rooting religion out of man, and placing matter in its stead, and you have the condition of infernal magic within you; and are equipped for the career of a possessing demon. This new chapter, as was said before, correlates exactly with mental possession here; with the aims of the papacies both of ecclesiastical and material science. Like the rest which Swedenborg avers, it is but the revealed branches of a tree whose roots are visible and tangible in the common experience of mankind.

Superstition may be defined as a fixation of the mind in the belief of inadequate causes and reasons, and the expectation of consequences from those causes, and of light from those reasons; as when a man prays to an idol of his own making, and looks for help from it; or poses a cell germ, and blows it up into a god. On this showing, is not the faith that the secrets of nature can be tortured from her by violation of life, a superstition of the Dahomey kind? Is not the belief that the five senses embrace all reality, and that other senses than these showing



a new world, cannot be opened, a superstitious negation? Is not the conviction that science can ultimately comprehend nature, a belief in an intellectual fetish? Is not the worship of intellect irrespective of the regeneration of the heart, an artifice of evil and a moral fetish? Is not the article, that an audacious scientist is *ex officio* a consulting theologian, a superstitious position? Is he not on this assumed platform as an idol of wood or stone, with the misfortune of seeming to be alive in his mouth? Observe, the holding of these beliefs in suspense in the mind does not constitute superstition; it may constitute unhealth, or feebleness, and arise from incapacity to dispel prevalent clouds of opinion; but it is the fixing or materializing them; the being certain of a number of absurdities of negation, and infinites of the finite; and applying them from the nursery to the church, as education and thought, that makes them into wood and stone of the faculties, before whose awful pretension the scientific mind bows down in its annual temple.

To the claims of the incarnation and the Divine Humanity as the supreme facts of nature, and therefore the supreme objects of science; also of the historical existence of faculties in man which apprehend a world superior to nature; to the line of religious descent from Jehovah the Creator to the Lord the Redeemer; to the sacred books and histories of nations, and to the prophets and seers of the Bible, the science of the day has only for answer, immaturity of brain, or disorder of the imagination. It is the largest notice to quit ever given in this world, with the smallest power to enforce the notice at the back of it. The notice returns upon the prosecutors. Why are not their states of mind

imperfect and disorderly? The disbelief in spirit is a paralysis of imagination arising in the chiefs from a stony heart; inward and outward disease combining in their discourses. Disbelief in the Lord is paralysis of process, whereby scientific hands cannot feel or grasp when they touch the greatest fact on record; a thing solid to every faculty when it is informed, and not diseased. The non-examination of Swedenborg's writings because scientific minds dislike them, is a failure of reason before evidence, and unfairness pleaded as a method; a principle of elimination which is a corruption of mental justice; a disease of the social brain. The catalogue of these diseases might be endless in detail, for one of them is in face of every great and living truth, and formally ignores its life-giving power. It is futile to talk of revelations as diseases, without remembering that scientisms are diseases. Truly there may be false revelations, and impostures of revelation; but so also from the beginning there are false and evil sciences, and arrogancies of science; the reason is, that the human will has its own part, of freedom, to play, in both departments; and it mixes evil with the good, and folly with the wisdom, of either. The conclusion is, that those who throw away revelation because it has "outlived their liking," give no security that they will not some day throw away science for the same spreading reason of aversion. It is the human mind that is here at stake, and in its present mood, insecurity is strongly inscribed upon the disorderly processes of its collective brain.

The argument that the spiritual world is a creation of a diseased imagination and fancy, is met by the fact, that the denial of that world is a result of the

blindness of the understanding arising from the hardness of the heart.

To give up Jehovah of the Old Testament, and Jesus of the New, for vague and trumpery material guesses, is a lunacy like that of supposing one's own straw to be the sceptre of the universe. The exchanging of such things for such things, shows a total want of number, weight, and measure, in the interior mind; and consummated superstition.

To teach doubt and denial of holy things; and doubt and denial which in the intentions of their authors must go into the nursery, the infant school, and into all education, implies a dreadful disease in the adult heart. It may be said, these things must be taught if they are true; but then observe, they are evil; and it is a complication of disease of the moral heart with disease of the corresponding lungs and brain, not to know, that no truths are evil; and that those positions which are evil are false also. As stated before, Swedenborg has demonstrated that good is primary; produces all truth as heat produces light; coheres with it; attests it; and is its living and justifying heart and soul. And it is goodness within that makes any truth into the daily bread of education.

The common truths of religion, such as the fatherhood of God, His divine goodness and love to man, consequently, His Word, His divine instruction through revelations and churches, His coming when it was needed, by incarnation; thus His redemption of fallen human nature; His second coming by an illuminated human mind, are the grand truths of creation; and brought down into the natural understanding, they may submit to be called a rational theory of nature, because they are truths

regarding the purpose of man, who is the end of the creation. To give up these facts until other better and more explicit ones producing the same ends are announced in detail, is to give up the human faculties:

“To enter again the ancient sty,

Let us eat and drink, for to-morrow we die.”

Criticism is an organ that does not deal with nature or spirit, but with art; hence, whatever subjects are moved from the domain of human into that of divine authorship, are no longer amenable to criticism, but to enlightened understanding, to that faculty which deals with truths, and to that science which leads up to truth. Through Swedenborg, the Word, as demonstrably divine, has swept with all its stars into the upper heaven of science, and criticism has no telescope which reaches its facts. After counting the letters of the letter, the critical method surceases; and reverent sciences themselves revealed for the purpose, take up the divine natural theme, the heaven within the Word.

Churches and states may be in full decay, but there is a remnant of persons who individually are not involved in the ruin. Evil practices may prevail, yet some who are led by superior example to follow them, may not be criminal in their hearts. It is the general sphere which is lost, and the leaders, the dominant affections, which are to blame. Thus in the foregoing pages, whatever is said of the evils of science, of its atheism, and cruelty, is not applied to particular men; for no doubt there are violators of life who think they are in the way of truth, and therefore justified, with weak heads and natures gradually taking this persuasion from

others. It is the general realm of conscience and understanding which is destroyed; and all wills are destroyed that inhabit it; yet as individuals many will come out, abjure it at length, enter regeneration and gain a new will, and belong to another order. Thus much is necessary to be repeated here, lest it be thought that spiritual wickedness of the will is charged upon those who are led in blindness and weak deference to do things which are wrong in the name of class and science. Judgment against the evil thing is general and final; the judgment on each person involved in the charge, is particular, and according to his affections, intentions and opportunities, he receives acquittal, or condemnation, and is led upwards, or downwards.

### LXIX.

#### THE FIRST CHRISTIAN CHURCH.

It now remains, after long apparent digression, to pursue the natural stream of divine communications which at length resulted in the commission of Swedenborg. In, and after, the incarnation, an everlasting church was founded in the person of the Lord. The divine Leader had appeared, and in nature, as a man, He was Lord of nature. The world was redeemed from the overbalance of evil, and freewill was restored to man. The early Christians absorbed His life in their hearts, and grew from it. They knew and acknowledged His divinity of which their consciousness was full. They were a simple though a commissioned people; and

had to confront the old world, and if possible to conquer it. They waged holy war personally, but history shows that they could not conquer the world as a general sphere of infernal power. The history of the first Christian Church is a record of individuals martyred for the good of the truth, but becoming fewer and fewer in proportion as the Church extended, until the organization of ecclesiastical empire absorbed them all, and the old heathenisms with modified rites and doctrines were handed down under the name of the Christian Church. In course of time, every fact and doctrine that the Lord came into the world to establish was altered and subverted. The simple apostolate became a hierarchy, like the Babylonian, Assyrian, and Egyptian priesthoods. Its love of power over the bodies and souls of men is written in the wars and persecutions of eighteen centuries. The combat of the Lord against the hells, whereby He became one with Jehovah, is lost in a doctrine of three persons with unintelligible functions, and with the mystery of evil constituted in the person of the Father. The unity of the Lord is not in the Church. The doctrine of faith alone attempts to lay hold of redemption, and leave out regeneration, and yet grasp salvation, making creed and assurance of all account, and the man and the daily life, of shunning evils as sins first, and then doing good afterwards, of no account. Hereby ecclesiasticized religion has no reference to conduct, but much to external appearances, and the bettering of this world is hopelessly referred to the future world. The knowledge of God gradually lost, and the divinity of honesty unrecognized, the mind had no sources of spiritual perception left, and consequently darkness, spiritual

darkness, has more and more invaded the churches, until they can no longer answer a single question of the common heart. Thence theology is declared to be unprogressive, the *quod semper, quod ubique, quod ab omnibus*, becomes the rule of belief; and the papacy appealed to on any question simply answers, "As it was in the beginning, is now, and ever shall be." In this way religion stands quite isolated from the faculties, and is a foreign body in the rational being. The churches, failing to be the embodiment of the divine humanity, and to hold humanity with its common life and mental faculties in their folds, have invented their privilege as "the mystical body of Christ," and plead their own unassailable authority as a doctrinal organon. The arbitrary assertion of spiritual power is what is left to them; and they attempt to make this co-extensive with temporal power. The sun of revelation has set into priesthoods. This is the end of the old Christian Church. It happened because love, the only charity, and with it the light of truth, the proper field of faith, diminished, and died out, age after age; and the truths of doctrine, which are the embodiments, advanced positions, and defences of the divine love and wisdom in men, also died, and monstrous beliefs took their place.

This can be read in history by those who discard mystery from their minds as a mode of explaining the past. But what cannot be read except in Swedenborg is the *dignus vindex Deus*, God present for the occasion and the need. In the middle of the last century, about 1745, the Lord in a personal presence appeared to him in London, and opened his spiritual senses, that he might perceive and declare the things in the spiritual world. He also opened

and illuminated his mind, that he might receive and write down the spiritual sense of the Holy Scripture. And He taught him, through the Word thus unfolded, the true doctrine regarding Himself: how that all Scripture portended, and was fulfilled in, the divine humanity which He assumed when His conquest over the universes of evil was complete. He reinstated in knowledge, love as the central sun, and Himself as the divine love and the divine man within it—in *ejus medio residet Jehovah Deus*; and gave new doctrines of charity and life to man, constituting on the earth the body and substance of a New Church of mere regeneration. Not a mystical body, but a luminous body of self-evident truths, supported and shining by the serviceable good within them; a veritable body of the Lord, adequate in us for the whole duty of man, and for the right conduct of all the business of this life.

## LXX.

## THE LAST JUDGMENT IN 1757.

When Swedenborg was thus prepared, and after he had been for twelve years a denizen of both the spiritual and the natural worlds, the last judgment, on the dead Christian Church, took place in the spiritual world; and he was commissioned to witness the mode of it. This was in 1757. The reader will remember that similar judgments on the Adamic Church, on the Noatic Church, and on the Jewish Church, had taken place already. One common necessity brought them all; the necessity of the restoration of the equilibrium between good and evil,



and thus of divine order, among men and spirits : the necessity of saving freewill, which is man, from hell, which is his antagonist.

Mighty as such things are, they are now among the least mysterious of events. There is a supreme Lord ruling the two universes of this world and the other. Nations and peoples are either getting better or worse : if worse, they are sinking from evil to evil. As they die, every generation of them is transplanted into the spiritual world. This follows the fortunes of the natural world, and is filled with evil men and women, who form societies corresponding to the inner lives of the societies which the same men and women have left on earth. These societies cohere by correspondence, by sympathy, and mutuality of action, by mutual attraction, on the two sides of the veil ; they cannot but co-act, because they are spiritually similar, and spirit is in similarity, not in place. The upper tier of evil people pervert the love and light of heaven, and shut it from the lower, just as they do in this world. The understanding of divine things perishes in the upper darkness ; and the love of the same things is supplanted by deep within deep of influent into inherent selfish lusts. Hell has the upper hand. For such a state of things there is no human cure ; great men cannot be raised up in it, but great and destroying demons, still controlled by the Lord's Divine Providence, come forth. Here is *dignus vindice nodus* ; a last cry of creation for God the Redeemer.

Put aside atheism and annihilation as drunkenness ; discard the grave as holding any man ; refuse all word of progress for evil ; refuse evil as undeveloped good ; see human characters in human persons as immortal ; abash the thought that nothing can be

known of spiritual things because you yourself know nothing ; and it is impossible not to recognize from history the need for timely judgments of God if the human race is to be saved from destruction. It is impossible not to recognize that Last Judgments have taken place before the revivals of the race in Judaism, in Christianity, and now in the Church of the New Jerusalem.

*Per contra*, were atheism true, there would be no judging power. Were the sleep of the grave true, there would be no population to be judged ; but the generations would be cleared off by the worms. Were evil good in the making, and wickedness but imperfection, progress would be ensured by the ferments of sin ; the selfishness of the whole world would redeem that of its nations, and the selfhood of nations purify the selfhood of individuals. But then as surely as these positions are lies, so surely the now revealed fact and doctrine of the judgment of those great spiritual societies called churches, in both worlds, are true and substantial. Here, the science of history will attest the facts ; and the merciful interposition of the Lord, which is now a revealed truth, and a scientific complement to historical science, shows how the facts, unmanageable by man, are met, and grappled with, in His divine statesmanship. It is nothing else than the supreme government of the universe reasserted on the supreme scale in regard to the gathered societies of ages. It is a necessary fact in the history of immortal beings, men and women.

Each church, so long as it is faithful to the divine love and light within it, is the centre of the world, and governs or modifies the circumferences, the outlying nations and peoples, from that centre ; just as

in a single person, each of whom is the church in its least form, the religion is the central fact which modifies the life. In other words, each church dispensation (we do not now speak of ecclesiasticism) is the medium by which the Lord, through heaven, communicates with mankind. And being in the ultimate world, *i.e.*, nature, this church is "the complex, continent, and basis" of the heavens above it. They rest upon its integrity. And when it perishes, a new dispensation is a necessity of the position. Nevertheless, the whole of the old state is left in the world, and has to be disposed of, and gradually, as the freewill of mankind permits, to die out. Nothing violent is effected at once against obdurate priesthoods and ecclesiasticisms here; having no internal perception, they are unaware of their supersession by another order of things, and go on apparently as before. What has happened is, that the Lord has left them, and they gain no radiation from Him as a centre, but they still possess an abundant selfish life both inherent and influent. They contain multitudes of individuals who belong really to the new order of things; who receive its influx; and carry it out into new lives. By the preponderance of these individuals they may be transformed into organic branches of the New Church. In speaking therefore of the passing away of the old church, the meaning is that the dispensation is closed, not the voluntary churches and chapels of any people; many of these may and will be opened to receive the next dispensation. Many also will not, but like the Jews will adhere externally and literally to forms of truth that are no longer true, because they have lost their good. The reception of the new love and light in the conscience

and intellect, and their transference ultimately to the heart through all daily duties done in their service, thus the doctrines of God become, reverently speaking, the practices and habits and callings of men, are the credentials to the faithful of their part in the new dispensation. The old church passed away because of all its primitive doctrines not one was left that could open down into the conduct of life, and steadily insist upon men becoming in their weekday affairs better and wiser from the Lord; the New Church has arrived; and its doctrines, flowing out of the gospels, and from all the Word, through rational channels, run directly into the conduct of life, and are its prime motives in every realm, individual, marital, communal, political, and social. They constitute a pervading religion of life.

*The English under Judgment.*—It is not possible to give details of the events of the Last Judgment; these may be read in Swedenborg's work on that event. It proceeded from centres to circumferences; from the Protestant nations and peoples gathered in the spiritual world, to the Roman Catholic; because the greater light, of investigation and freedom, was among the Protestants, and the open Bible; and the clearer light not lived up to, is judged, condemned, and superseded, before those who are in possession of no Bible and of only obscure and second-hand light, are judged. This is historically obvious when we know of it. Now, what is pertinent, and a grave fact for the nation, is, that the English, in their religious communions, were the first people that were judged; because, as Swedenborg says, "The English are in the centre of all nations in the spiritual world;" and they are in the centre because of the spiritual liberty which in their minds they

possess; to put the matter in an English way, because they have enjoyed, and do enjoy, civil and religious liberty. The southern nations, and the Roman Catholic States, which do not appropriate such freedom, had long been displaced in the spiritual world, and their judgment was indicated and prepared; and correspondingly, the battle of freedom had been fought successfully against them in this lower world. But political freedom and an open Bible cannot save a church, or do more than reform it politically for a time, unless the faculties are open to heaven, and the regeneration of life comes thence. One has only to look at the middle of the last century to see how dead and dry the world was then. Good Dr. Johnson, and Goldsmith, and Garrick were its ideals; often sitting within a mile of Swedenborg as he received and wrote his pages. It was not inappropriate that his call was in London, that his main life was passed in London, and that his works were chiefly written there. He foresaw that the English mind allowed his right to speak, and that however strange the message, that mind in the long run would give it the welcome that belongs to strangers. The Lord in a luminous appearance at a house in the east end of London, where the Lord's light is so greatly needed still, cannot rightfully astonish those who remember Jehovah in the burning bush before Moses in Midian. Nor is it inappropriate, that while Swedenborg's natural person was in Clerkenwell, his internal man should be taken up from the outward London, to witness the Last Judgment in the spiritual world upon the gathered English race from their first to their last centuries; and the formation of the new English heavens, and the new English hells opposed to them.

## LXXI.

## CONTEMPORARY HISTORY.

A volume might be written of historical justifications, to show that, since the middle of the last century, some great inward cause has reigned, and produced the difference in the quickness of the human mind; a cause by the perturbations and new conditions of which some vast new body of heaven must be inferred as exerting its weight in the human system. Intolerance of mental slavery, how it has risen in men! How states and churches have rocked and ruined under its volcanic throes! What revolutions and wars have devastated settled societies! What afflux of power has come into the intellectual aspirations and conceptions, and into the daily work of mankind! What industries and arts unknown to the past, span the planet in their fingers! What rapidity in history! What questioning of the old, and expectation of the new; and what happenings of the unexpected! What severe pressure of nations and men to their duties: what hard work, and what good food, compared to the old days! What break up of old authority, and division of hierarchs among themselves! What plain internal dissolution of churches and doctrines! What megatherian indifferentism! What a sanded floor of atheism, as the intended arena where all souls and all saints are to be slaughtered mentally at the last great day of imperial scientism! Nay, but also, what mighty achievements of honest business-like science! Clearly there has been an influx into things, and on the human side it is not true, or feasible, that the amount of force in the world remains the same: that dulness is convertible

into intellect, or old coaches into express trains, or the decadent manhood of races into renovated youth. To effect the change, it is necessary that the renovator and redeemer come from without. Swedenborg has given a sufficient history of the change; no other writer has attempted it. It is the early springtide of the New Jerusalem with the tree of life replanted on the earth, quickening all minds towards a new and universal religion which will have common life and business for its cathedral, and the incarnate Lord, visible for ever through the opened clouds of the Word, for its one high priest.

The obvious counter-statement is, that the movement now is calculable from the past, and is the natural development of arts and sciences. This also, like Swedenborg's word, lies under the necessity of being an assertion; but it takes its position for granted, and shows no adequate force: indeed it only reiterates the fact, and gives its own assurance as an explanation. Swedenborg supplies a complete theory of the stream of events, granting which theory, the issues follow in a natural course. A removal of aged and pernicious obstruction from all minds; a removal of hereditary incompetence deeper than the grave; a new freedom to think, to will, and to do; a new influence from the right hand of a new leader, the lord of men; a new mind in the world in which that leader is made visible, so that man is His nation, and He is their statesman henceforth; the families of heaven and the families of the earth coming together mutually in Him: hope, faith and joy re-born: reason illuminated, and admitted into revelation, and reason itself revealed; science baptized with fire from new heavens; love assured of all, and human kindness to triumph because it is the Lord moving; the sermon on the mount set

in the waiting-place till gradually and stealthily it becomes the heart in the law of the land, and governs public and private administration: since these things have happened within, there is an end of the case, and a world renovated and upspringing is but the natural call of mankind into blossom and fruit by the unclouded sun of the New Jerusalem.

All this being true, it would not be improbable that Swedenborg, the commissioned messenger of it, should be also despised and rejected of men, and nothing solid be known about him. Tacitus, with his wonderful perception of national character, saw no importance in the early Christians, and did not forecast their drama. The reception of a message of reproof and judgment by an unwilling audience, is in the inverse ratio of its importance, and the sound of it is drowned at first in audible disapprobation.

It is then certain that Swedenborg has opened rational causes for the spring in advance which society on earth has made since the middle of the last century; that he has exhibited "a pattern seen on the mount," according to the principles of which, events have flowed in foretold, expected, confirmatory sequence; and which prophecies of a world of changes yet to come, all proceeding from that voice in the New Jerusalem, "Behold I make all things new:" and also that materialism and atheism have stated, and can state, no causes for the novel events; that they hold no germs from which development can issue; but have complacently taken their own selfhoods for granted as the factors of the most wonderful and unending revolution in modern history. Copernicus smiles at these Ptolemies of their own egotism as a centre.

Another consideration grows out of these spiritual



events, viz., out of the Last Judgment, and the planting of a New Church upon earth: they are remarkable in what they do not do. While the whole earth is moving under them with the pressure upon it of new heavens and a new earth to be realized in practice, and in theory, in truth and in righteousness, some things have no power of going on, but drop cadaverously from the ranks, for they are wounded unto death. The existing churches with the old theology in them make no advance with the rest of things: they are propped by charity by the roadside on the senile bench of "*quod semper, quod ubique, quod ab omnibus*," instead of sitting in the divine chariot, "Behold I make all things new." Some may think that this means that they are behind the age; but it imports far more, that they are left out of the divine influx. They themselves proclaim the removal of their candlestick in their jealous incapacity for progression. And it may be stated broadly, that whatever subject, or science, or theology, is not now manifestly advancing, is left out of the new order of things, and subject to the nature of decay. Materialism and atheism are visibly stuccoed on the same board of stagnation with the old theological mythologies and ritualisms; there is no new element in them since the days of Lucretius; they pose nothing with the same gravity though with more stucco than he did, and nothing does not materially but only verbally alter from age to age. We have then a complete testimony to the stoppage of churches and anti-churches amidst the general march of the world; in other words, to Swedenborg's position, that the first Christian Church is a dead branch, and in all its departments has come to an end. If more could be added to the evidence, it is

the outward attempt of the old churches to dress like the young church; the resort of ecclesiasticism to the tailor for the renewal of youth; and that babbling of the past which belongs to the end of a life; and which is characteristically exhibited by a large section of the mythological churches at the present time.

## LXXII.

## ANOTHER SIGN.

A strict consequence of the recovered freedom of mankind arising out of the last judgment, and the new force of divine truth striking upon all intellects, is found, as we have said before, in the audacious infidelity of the age; in short, in the increment of the powers and qualities of that disbelief which springs from the heart. For what the last judgment did for this world by reinstating "freedom of thinking and willing," in other words, civil and religious liberty in the mind itself, was to increase human power in both directions; so that the influence of heaven could be potent and paramount for those who will; and the influence of hell could, with no violation of freedom in self-possession men, exert its subtlest forces in corroboration of their intellectual and voluntary lives. This is what we see now; a battlefield of freedom, and on it an awakening of good and evil from a long trance to fight again on the earth and in the air, with enginery unknown to past ages; that is to say, with perceptions of their own ends, and powers to carry them forth, arising from the emancipation of thought, and from its receiving the inspira-

tion of faith in the Lord on the one side, and the inflammation of the glory of the selfhood on the other. The wide indifferentism too is a symptom of infernal emancipation from good. All this is scientifically true of every man's consciousness. Let him be resolutely striving for good of life, and then increased freedom of faculty, conversing also from without with new education and instruction in truth, enables him to walk with new power towards regeneration, though falsities contradicting the truths may and will arise in him and attempt to harass his feet. On the other hand, if self be his adopted centre, the pressure of the same truth will produce inward vigour of denial, and subtle intellectual ways of asserting it, and these will develop with great and systematic skill a new mind round the imperilled *Ego*. These processes are extant in all individuals more or less; and they are also visible in the state of the age. In short, vast faculties of good and evil now possess the world, and replenish it and multiply in it; on the one hand they are the manifestation of the New Jerusalem; on the other, they are the counter manifestation of the new hells; and the new freedom of the race is the divine balance between these two empires.

It is necessary to bear in mind that the knowledge of these great events in the spiritual world is not the condition of the propagation of their effects. Nothing of Swedenborg's revelation of them is known to the general world, and yet they are organic facts within the body of history and private life, which exert incalculable power by their own gravity and force. Few know that the heavens have been newly arranged by divine order, and opened downwards upon the earth; but all receive the new light,

and think and will from it with greater capacity; few know that the spiritual bosom of the Word has been opened, but yet it gives the milk of the light of life to the good and true of all churches. The fundamental fact here is not a propaganda of doctrines from a centre of authority, but the oncoming of a new day to the arctic mind of the past, and a new man full of kingdoms appearing under its meridian. There were no inhabitants there before, but snow men and snow women. There is a population now, the children, all of them, of the altered relations of the spiritual sun; but their consciousness of whence their estate springs is *nil*; nor can they account for themselves, excepting as self-developed, upon any other scientific principles, than that a new dispensation from the Lord has righted the balance of things, and cloven down to them with that light and love which are the life of all minds. But the divine principles which are the agents subsist whether with or without the concurrence of human knowledge; for they are not dogmas or scientifics, or even perceptions, but determinate divine epochs, organic like the history of the human race correlated to that of the planet, only more organic, because the life of the history of the spiritual world is brought into the correlation, and is the principle of power.

Note, however, but as belonging to another subject, that those who receive these things willingly as from heaven, receive them *in* themselves, and the selfhood is re-created by them; those who do not so credit them, receive the new light and its powers *on* themselves, and attribute them to *scientia ex se*, science from the self, and to *intelligentia ex se*, intelligence from the self. The one set receive them internally, and they are open all the way to the

Lord; the other externally, and self opens into them, and with no organic rights or similitudes claims them. The scientifics that run out of the latter condition are falsities from their first principles.

## LXXIII.

## THE WORD.

The source of the new light is the Word, in the divine truths of which the Lord is present to the world. It will be kindly remembered by the reader that there is no attempt in these pages to give a detailed statement of the doctrines of Swedenborg, but rather to show that there is a correlation between them and all that is real and accepted in other fields, and especially that they face science with new facts for exploration. This is the case with the doctrine of the Word. Every true knowledge must have something to go upon besides internal conditions and conjectures. It must have a field, an ultimate world, or it will be dependent upon the thinker's imagination. Now for the highest plane of the intellect, the religious mind, the Word is the world that is to be studied or known. And besides the Word there is no other field. Not accepting it, the religious consciousness of the theist is forced to think out and conjecture God according to his own state and character, and to cultivate an anthropomorphism of the most privately personal kind; besides which, knowledge is impossible, because there are no facts in which it can inhere. A keen intellect with no senses placed down in the natural universe and endeavouring to

comprehend it by cogitations, and love it with affections, is the analogue of a theism which ignores revelation, and would fain have knowledge of God. The Word in its letter is the missing universe of His all-real truths. Here there is something substantial to be studied, and scientifics can begin to be formed; and man, "the minister and interpreter of nature," can take his place also, since Swedenborg, as the minister and interpreter of the Word. In its lines, it is infinitely commensurate with our finite faculties, and can fill them with its knowledge. As against the poor estate of the theist, reverently believing that there is a God, and hoping and aspiring to think out something of Him from nature and the mind, observe the scientific privilege of the New Church accepting the Divine Humanity of the Lord, the Word made flesh, and the divinity of the Word enshrined in the pages of the Bible. If theology is all this, and if this can be correlated with the operations of the rational mind, a field of sciences, knowledges, and truths, vaster than those of nature, and agreeing with them, is now for the first time revealed to the conscious gaze of the human mind.

*Theism.*—The aspiration of theism to a creed of God, is impossible to adjoin to a scientific hypothesis of the world; for that such a fabric as the visible formal universe should be created by a benign God, which the supposition is, and that a conscious mind, male and female, with large religious faculties, should be, so far as we have experience, the crown of it, and that He, the All-possible, should have left Himself unmanifested, a prey to imagination and conjecture, when yet shape and form for every other thing are his representative creatures, his easiest

manifestoes, is an anomaly to the human heart and intellect. It declares that the rest of things can be definitely known, but that the exact God and fashioner is a guess; that He who has a divine heart cannot show a divine face. On these terms also he must remain for ever inscrutable. The closest thinkers of the atheistical school arrive at the conclusion, that the unknown and unknowable blocks the way at the far end of knowledge; but they solve the problem to their own content by denying an apprehensible God; while the theist craves a God, and necessarily believes that faculty is given whereby in some way to reach one; and yet no manifest God is in view. The position is the more remarkable because the higher, nobler, tenderer, and more religious the theism becomes, the more likely it is that theism itself is untrue, because it is less likely that such a deity as then touches the heart, should not reveal Himself plainly, yea most plainly, to His suffering and sorely needing creatures. The same remarks apply secondarily to the life after death and the spiritual world. The atheist gets rid of the subject, at the peril of his faculties, for ignoring is a dangerous desert to a being who worships experience and thought. But the believer in an immortal state, in proportion as he believes it substantially, is more and more at fault if he refuses to extend his belief to an attested manifestation of the spiritual world to the men and women in the natural world; and if he does not affirmatively look far and wide to see that manifestation where it may be found. This is a fair scientific process. If there be a God, the first likely hypothesis is, that He shows Himself exactly to instruct mankind; search then for Him where

perhaps He may be found, in revelation. If revelation contains Him, revelation is the continent of the theory and truth of His presence in the world. So if there be a spiritual world, seek it, not in fancy, or imagination, or thought, or in any affection, or beside any grave, but in its actual revelation. Now these actual revelations, besides the general voice of history, are only two, viz., the Bible on the one hand, and the writings of Swedenborg on the other. If any man can bring other universes of divine truth into the arena, let him do so; or let him honestly study and make induction of these.

In claiming for the Word the reality that belongs to the realm of sciences, we necessarily resort to the spiritual sense, which is co-extensive with the letter, and has inspired it into existence, and which cannot be fairly denied by any but those explorers who have studied the whole case in Swedenborg. It is not so patent a realm at first that the human faculties can deal triflingly with it. The spiritual sense is the theory of the matter. It is incumbent upon the scientist to examine whether the theory fits. He has never believed in the possibility of such a sense. He ought therefore honestly to guard against prejudice as an end of inquiry. He must admit the possibility provisionally, or he cannot proceed. He must, as Swedenborg says, be, for the trial, in the *dubitative affirmative*, not in the *dubitative negative* state. This is common to all investigations in which a hypothesis is undergoing trial; or a theory, proof; or a truth, establishment.



## LXXIV.

## ABSTRACTIONS PUT ASIDE.

Further, the theory of an internal sense living within the Word as the spirit within the body, is unlike any other theory in this respect; that it is not an abstract principle, such as gravitation, and the like; but involves the correlation of two organic universes. The internal sense of the Word is the internal Word, just as the spiritual man of the other life is the real man, with all his "body, parts, and passions." In glory and in power, it is unlike the natural sense, as the angel of the man is unlike the man. And yet the correlation and correspondence are perfect; so perfect, that the spiritual sense, by revelation, can be opened down into the higher natural faculties, and be rationally and scientifically received by them. Being consummately organic, the divine man in complete speech adequate to every diverse ear in heaven and upon earth, it opens theory downwards into nature, and principles are no longer sufficient, but corresponding body and substance reveal themselves within the letter and the mortal frame. The truth in which the hypothesis first, and then the theory closes, is the divine man uttering the Word. So again with regard to the spiritual world; it is not a set of internal principles and cogitations, not a supreme act and fact of consciousness, but a spiritual universe and cosmos corresponding to the universe of nature. And so again, with the spirit after death. That spirit is not a thought or a virtue, or an affection disembodied, but a man, who corresponded to and with the mor-

tal man who was here before death. Thus in these three spheres now revealed, the principles of truth are themselves bodies, forms, substances, and hence pressures, and the wealth of quantity comes into the coffers of the intellectual mind. The Lord will not have us so poor that great faculties shall be spent upon abstract hopes, but He reveals Himself organically as the one only Man; He speaks the organic word through the heavens down into the letter for the churches; he opens the great abstraction, death, and the bodily persons of all who have gone are seen in character and in work; and with the vision extended, the spiritual world comes down close upon sun and system with its own suns and systems, and gives itself forth, entire, organic and bodily, as the principle of nature, and the philosophy of mundane knowledge. Science is thus elevated from the attainment of principles and rules only, to the knowledge of the men of things. Heat above, which is love, the hottest of heat, fills heat below, which is natural fire; light above, which is wisdom, fills natural light, to which it corresponds; attraction above, which is sympathy and correspondence of affection, enters attraction of bodies below; and the correlation of the known qualities of the two terms, furnishes a more powerful organon of exploration than has yet existed in the sciences. Also, freedom is conserved, and extended. For, given the upper term, the divine and the spiritual, and the poor audacity of the mind which violates science when it chatters atheism, is put aside as nothing; science can be merely natural with no temptation to be godless; and greater application of legitimate powers can be maintained; the single eye comes into investigation; and we recognize the

function of that solid pressure of truth which by demolishing the vacuum above rebellious falsity makes men greatly free. What a world of false ways of knowledge are eliminated here. The death of conceit alone which it involves opens new eyes for the natural mind, nay, new achromatic lenses for its skill in the natural sciences.

For, observe, no man is bound to study the spiritual side of the equation excepting when he pleases. He may select natural truth alone as an organon, and prefer to gain that on its own ground. But when he admits the other ground, and something of the correspondency, if he goes beyond natural fact, it will not be into materialism, but into reality. This amounts to a true resting-place, a bed, for the mind; and will prevent the weaker order of explorers from the alarm of finding that they are nowhere at the end of an honest day's work.

It is safe to predict from these grounds that a revolution is preparing for the thought and imagination that is at present vested in scientific pursuits; that whenever the mind comes within hail of abstract principles, it will demand the human world to which they belong, and carry them into its illustration. This will ensoul knowledge, and embody soul; that is to say, by discerning the soul, and recognizing the body of it. Swedenborg has given fine examples of this in many fields. For instance, as was said before, the lungs correspond to the understanding; they are to the body what the understanding is to the mind. The heart and arteries correspond to the will and its affections; it is the pulsing will of the involuntary organic kingdom. Study each term separately, elicit anatomy and physiology; then take account of human nature, life

and experience in outward and inward observation; and afterwards parallel the function of understanding with the function of lungs; the metaphysics with the physics; and the function of will with the function of the heart; and you will observe a strict correlation between the two planes of induction. Again, as the heart and the lungs are conjoined in an organic marriage, the truths which pertain to the conjunction of the will and understanding, and which are perceived in experience, meet the first case, and form with it planes of induction. A jewel here is, that one of the terms is self-conscious, and when enlightened can be self-evident; and thus this super-position of sciences leads not from the known to the unknown, but from the visible known to the mental known; from natural light, to revealing light, to spiritual light. It was by these processes that Swedenborg in the example now given, was capacitated to understand the natural and mental function of the heart and lungs in a sense which no physiologist had ventured to open; and also to see into human nature, and the important reciprocal action of the will and understanding, not only by deep inward perception, but by having his perceptions projected upon the representative plane of the organic forms which are the fleshly tables on which he studied. Thus he won not alone principles but the speaking bodily souls of things. He won plane after plane of final causes; but these more organic than their effects. He saw that the will, the end of the heart, is itself a spiritual heart, given into the inner body of the mind; and with its own blood in it, the blood of organic truth, which makes all the organs of the spiritual man. And so, in the coming sciences, materialism and bare metaphysic will be nothing,

and viviperception will be all in all, and will consist in a constant appearing of life over the forms of things; the life abiding in the mentally illuminated form of the forms; in personality after personality, in men and women, the deeper you go. It was a divine corollary of this new opening, of greater reality than the opening itself, that Swedenborg passed through the mental, which is directed downwards here, to the spiritual world; and saw life and death over again in the greater universes, where the sun is alive, and the moon is alive, and the earth is alive, because they are the instantaneous creations and correspondences of the divine love and wisdom and use, fashioning them through and to and for the states of the immeasurable census of the populations of the spiritual world.

## LXXV.

## THE AFFECTIONS.

Throughout this work, and in all expositions of the statements of Swedenborg, the word affections is of frequent occurrence; and it has been before explained that it is not to be confounded with the modern metaphysical word "emotions," which signifies a certain affluence and overflow of feeling upon a given point; but not organic form, substance, and stasis, which affection implies. To put a parallel, affection in one place corresponds to the capillary arteries of the cheeks; emotion, to the momentaneous state of blushing in those vessels. The affections are the internal arteries of which the ruling love is the heart: they are determinations not emotions;

fibrous intentions always there and always beating, not occasional affluences. Any point of any one of them can in a moment be laid hold of by the love, and become a will. Emotions are almost the opposite of this generally. For example, the love of family is a powerful heart in the human mind; from it go forth affections, arteries, to the various members of the family, near and remote. The conjugal family love is correlated in the two sides of the heart. The arteries given off first are the love of the immediate children; steady, fibrous, ever-beating parental affections. The more remote affections or organic arteries of this ruling love, run to the other kindred. The family tree of the affection in the intention of the mind's nature and creation is complete, whether brought into function in this world, or not. Any member of it may be withered, and the love that runs to it be weak, poor, and incomplete: but the affectional anatomy remains the same. A man may also consciously regulate and enrich the blood of his affections in any direction by noble processes of will; for this heart and its arteries are given over to his spiritual care. He may and does build his own spiritual anatomy, and create his spiritual sympathetic nerves, according to his deliberate behaviour here on earth. The same remarks apply to all the other ruling loves in a man; they run side by side through the mind; have each their own currents, and are convoluted into only one heart and one arterial system, which is the ruling love which is the life, and its derivations to all the objects of life, which are the organs of the man. Thus the love of country is a powerful heart, and its vessels, which are patriotic affections, run to every great cause in which a part is to be played, and pulsate through

the good of the motherland with constant streams and beatings of heart. The family stream is in the patriotic stream, and *vice versa*; and each sustains the other with life. These remarks upon a great subject, which opens like a sea of correspondences and considerations before the view, are introduced here parenthetically, in order that the reader may know that the writings of the New Church do not mistake evanescent feelings for important factors in the life of mankind; and that the position that love is the life of man is consubstantial with the human heart and its chambered organization; and that the further statement that the affections are derivations of the love, touches upon an exact anatomy and physiology of the inner man, and correlates with all the acts of will wherein a man does nobly, or ignobly, in his relations of love, or hatred, with his fellow-men. The bare statement begins to introduce the created order of the body, and of the soul, into the mind which is the meeting-place of both. Future time will study such vast things; the beginning only, from Swedenborg, is now and here.

## LXXVI.

*DIVINE ENTRANCES INTO SCIENCE.*

How great the change of the death and resurrection of the sciences will be, may be seen from a slight instance already extant. Consider physics before the law of attraction was, we need not say established by Newton, but before it was dreamed of. The coherence of the world was sensible enough though hardly formulated; but its unity and immen-

sity were not in sight. Attraction entered it, and the orbs were spaced in their order. The sky as one being stood up on its true feet before the aggrandized imagination, and the telescopic arts that were needful to follow the head of nature as she was lifted up, were developed in their series. And all this because the universe became recognized as the body of attraction. Attraction was not a great soul for a man who was more than a magnet to propose for the acceptance of things; but it was a physical soul where there was none before, and it was also a correspondence pliable to life and love, and it slid into science, say rather it was breathed from above into the nostrils of science; and it at once became the heir of the ordered immensities of space, holding it by thoughts telling of living immensity. If now this one unintelligent principle could accomplish these results, what will be the effect when the divine humanity of the Lord, the Word, and the open spiritual world, are admitted, not as rules and formulas, but as personal final causes, into the cosmology and physiology of man and nature? Nature which coheres by attraction, will shine with self-evident light, and glow with love, as the convoys from above near her, and take station as souls within her. Her doctrines will be opened for heavenly admissions. As it is said in the Psalms, "Lift up your heads, ye everlasting doors, that the King of Glory may come in. The Lord of Hosts, He is the King of Glory." If the wisdoms of the inner gate of God into heaven require to be continually lifted up for his admission into the soul, how great the lifting up and the revolution must be as He is to be admitted continually day after day into these mortal faculties of science, and to pass through them also



as the Shekinah of His illuminating person. No parallel between the lowest savage and the highest scientist as the world considers him, can give illustration of what the difference will be. It will be as between a true life reigning in the scientific faculties, and mere death and selfhood: between attraction which holds the universe together as a stone; and personal righteousness and judgment with the same universe in the hollow of His hand.

Under this light, the creatures will be re-named; spiritual nomenclature will be a battery of light induced over and into science. Adam, that is, the Adamic or celestial Church, perceived the natures of all birds and beasts as words most heavenly, spoken forth as divine truths by Jehovah; those which were opposites were also exact organic divine truths in their foundations; they were all celestial mental qualities separately organized for delight and procreation of what is remotely human in the world. This knowledge is coming again in the New Church, but in intellectual and rational forms, adequate to the subdual of the iron and brazen age, and to the consummation of the men of the sciences, with woe to the maltreaters of animal life, to the high priests and Sadducees of cruelty. In forms also adequate to the devastation of atheism with its subsidiary theism, and of materialism with its underground mentalities. There can and will be a natural history of animal souls, from the perception of analogies first, and then correspondences, whereby the forms and habits of birds, beasts and fishes will be explicable from the knowledge of what these creatures mean, and therefore are, in the human universe. At present they are named and classified from their hair, or their feathers, or their teeth, at any rate, from outermost

differences; they will one day be named from the distinct affections which are their lives, which are their loves; and from their correspondence with the same affections in mankind: also further, in planes of nomenclature, from their functional forms in the spiritual world, natural, spiritual, and celestial; where they appear again with endless variety as representatives of spiritual states. The animals mentioned in the Word, the horses, black, pale, and red, the white horse, the horses of fire, the lion, and the lamb, each having exact being and meaning, nay, the compound animals of vision, which are no longer mystical, because they are now intelligible in Swedenborg, will open down into natural history, and connect it with the divine life in the New Jerusalem.

The divine truth also opens down into optics. For it is the Lord enlightening, and light is its correspondence in nature. Like the lungs, it expands nature from darkness into apperception. It gives ocular understanding its ground of being. It is the first though not the greatest of natural forces. It is twofold, natural and spiritual. Natural light in its strength puts out spiritual light; the sun of nature, as Swedenborg says, is seen as a black disc opposite to the sun of heaven. Yet there is correlation between the two considered in order; the one illustrates the other; the lower is the plane of induction towards the higher; and the higher or spiritual is the plane of deduction towards the lower. The first deduction may be, that as truth is the moving principle of the mind, the commanding motive for going on to better and better things, the luminous inner man or conscience continually radiated from the Lord, so the light of every day carries the motive of nature, and draws on and heralds her through her courses. There is indeed

no light without heat, no truth or wisdom without love; but a condition of remoteness comes, in which light properly takes the first place, the heat is imperceptible, and the action is properly named from the light. This is a pure correspondence of what the living light, seemingly unheated or impartial, does on the man; and the motive force of light in physics correlates with this property of the light of the mind, and with the light of righteousness which is from the spiritual sun. Here it may be noted that great discoveries will become abundant when correspondence as a principle of deduction enters upon the wealth of natural knowledge. Theology will fill photology with attributes, as the light of the eye is opened upwards to the true light that enlightens every man who comes into the world. The Word made flesh, the Logos of John, is the Pisgah from which science in Swedenborg sees before it a promised land of deductive knowledges covering the whole field of natural light.

## LXXVII.

## ANALOGY.

Analogy has been mentioned above: it is a lesser term than correspondency, and implies the resemblance and looking of forms to each other on the same plane of thought and observation. A mouse is analogous to an elephant, and a cat to a lion, but the two beings do not correspond. A spiritual horse, which is a formal manifestation in the higher world of some organic understanding of spiritual truth in the society in whose fields he moves, corresponds to our natural horses; and is the proto-

morph or divine seed of them; for the planes of correspondence are creative; the higher being an exact vivifying seed to the natural matrix of the lower; so that it is true that horses are conceived in the sun, but in the spiritual sun, where they are the forms of divine reason, and whence they are projected as successive equine architecture, each inhabited by an understanding soul as its reason of being, until they appear as material horses in the world. This is Genesis; the divine forms of things, the divine thoughts, divinely intellectual, luminous, self-evident, condescending through the separate heavens, clothed upon with beautiful appearances in each, every appearance rationally equated with its indwelling light of soul, and closing at last, by seed, germ, and birth, through a similar generated form, in the animal of the earth. This is *Protomorphism*, the creative Word moving organically in and from heaven, and exactly opposite in doctrine to Protoplasmism, which is the slime-word of the earthly mind.

Here we see again, and the thought is so difficult, though now and then self-evident, that it is well to hold it whenever it is caught, that the light, the movement, the divine gift of science which is travelling to our human system, and which comes from a new sun of righteousness, will not comport with killing living creatures for the secrets which they do not contain; but will consist in perceiving their affections and carefully correlating these with their incarnation, which is nothing but their loves built out into flesh, and flowing forth in their living habits; and then in noting the revealed correspondence of these affections with their spiritual qualities; the mental analogues, as a third term, being elicited afterwards. In this way alone, earthly

science gains a soul, and that soul owns a Lord; and the intellectual mind can have for constant gain of theory the organic passage of those souls into the natural lives which they illuminate, and with which they rationally cohere.

Sailing against the stream of creation, and ignoring creation as a fact, analogy of the lowest kind has been largely worked of late. Now analogy, without correspondency, is the Serbonian bog of science into which its armies sink whole. For because of the correspondence of all nature to God, and to man, there is nothing in the world, whether natural or artificial, that is not in some real sense analogous to everything else. The lines of nature are all fluent with analogies. All the species under a genus are analogues. Considered irreverently, a certain apishness reigns through mere nature; and mere nature can be, and is, so considered. Cucumbers are like smelts. Certain plants are like butterflies, certain beasts like men, and certain men like beasts; the latter in no bad sense, but as suggestive resemblance often noticed. In these analogies, which are general, creation is not imported. They are testimonies to the unity and harmony and dovetailing of nature, and to the oneness of its source; as it were marks of perpetual brotherhood and sisterhood and of all near and remote relationship, springing up everywhere on the way of things. But they do not mean that one thing is made out of another. So to speak, they are all matter-relationships, a flock of *maters* or wombs with no masculine principle in their midst. So they are all of one sex; they fit series regarded from without, but not organism, and engender nothing. To separate them from their final causes is to forbid generation, and yet expect gestation; out of which

conditions nothing but windy disgrace can come. Nurse science may make all the baby linen for expected children, and have the basket of appointments with the pincushion ready, but the children will never appear: there is nothing organic inside to evolve. For conception to take place, previous correspondence of substantial final causes with natural effects or matrices, is wanted; and in the present voluntary widowhood of science from her Lord and Master, this correspondence is not given.

If these considerations are not admitted, absurdities of method ensue. For as everything has points of likeness to everything, any line of departure may be taken to arrive at a result. Any organic mite may as well begin the series which is to end by evolution in man, as any other; a forked radish may be set up as plausibly as another form; it only wants to evolve life, and a good human head instead of a grassy top, and the work is done. The evolutionists draw such great bills on nature payable on demand, that this claim might easily be included. Moreover, they expect that nature will honour mere pretences or imitations, whereas these when formally made, sicken conception. Coming near to man in seeming, the imitations of him, the apes, are more remote from his qualities, excepting when he is a fool, than other beasts; just as all apishness is the very aversion of the thing aped; and when the thing is high, and the intention in front of it apish, the case is one of profanation. Take the true qualities of an animal as the substance of its nearness to man, its tameableness, its docility or capacity for education, its power of serving in the order of society, its looking to man and attachment and affection, its march of progress up and down with its master's fortunes; its

cognizance of little children, its gratitude and cheerful obedience and pliancy to the home; and it is obvious that in these shaping qualities you have a quarry of animal marble that might be hewn into the image of a man if nature was anybody, and could do it. Moreover, a horse is nearer to a cavalier even in looks, and a lamb to a baby, than an ape or a young ape is to either. Under orders for a few million ages from within, a horse's long nose would more easily pull back and shorten into a man's, than an ape's spring out where there is no quality inside to push it. The pressure of soft things can control the form of hard ones; stones hollow by water, bones are yielding before aneurisms, and skulls are plastic to brains; matter is the clay and force the potter; but the evolutionists make the hard and unyielding to be active, and the fluid and forcible to be passive; the fixed grin to be the origin of human expression, and mimicry the faculty pregnant with mind, instead of being, as it is, the stage and theatre of folly.

"Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?" (Isaiah xlv. 9, 10.)

It is not wonderful that the ape should play a distinguished part in modern scientism; and that this should arrive by natural evolution and selection at *simia naturæ magister et interpres*; because pre-tentious and aggressive analogy is a mental ape with an endless imaginary world for his grimaces; the very "missing link" craved by the philosophers of apery. It is not seen to be an ape, because it sits with its back to the objects it mocks. But not the

less does it mould its thoughts upon mimicry of that which it is turned away from. Having seen man already, it makes him out of the monkey: it imitates him into its philosophy: this is apish. So all through nature it takes the higher creature and result from experience, and then mimics it into hypothesis. It puts man into monkey, and then gets him out of monkey. The process is one of rendering things subjective in order to deal with them as you please; in the present case, to make men-apes into men. Again we come to the result, that men-apes, not uncommon to experience, are the most unplastic stony clay for this potter; the type of what cannot be humanized; the stamina of jest that can be raised towards nothing; the hardest meanest grins of things; the breed of mockery and profanity in form. Dean Swift saw the obverse of this when in the decay of mankind into Yahoo-apes he placed horses as the superior creatures worthy to live upon the earth. "The dust of the ground" spoken of in the second chapter of Genesis, with the Lord God forming man out of it, signifies in a field that cannot be entered by science, a neutral material close to the creative hand, and not charged with the fixed gravitation of the gorilla.

In the former pages of this work, we have spoken of the *circulation of evil*, and shown that the parts of it cohere in one mental system or man-monster, the organs of which are sympathetic with each other, and excite each other to action, producing from one stem the most various functions of crime. These look different, as the evils of the heart look different from the evils of the loins; yet they are one as their society is one. The same may be said of the *circulation of falses*. In any age the theological falses are reproduced in the scientific falses. The men of



science have indeed no idea that they are the apes of these "betters." But there is only one mental body in the world, and theology is always the head of it, and science the automatic spine of that head. In this system all lies are one grand organic lie. The faith in the evolution of the lower into the higher *ex se*, of the ape or of any animal into the man, the faith that justifies that doctrine, is a subsidiary branch of the old church faith, that men, by a happy impress on their minds, whatever their past lives, their past aeries, can be translated and become angels. The gorilla, nature-struck on some point of him, becomes a man by the same process by which a rascal, faith-struck, becomes an angel. The "immediate glory" of the happy rogue is assumed by the incautious theologian; while the scientific man omits definite time; but this does not impair the parallelism. In both cases the past life is of no account, and a scratch from without or within is the new determinant. The rest of the fables of science can be paralleled with fables of theology, doctrine by doctrine; and the theological fibres that animate the infidelities of science be traced anatomically into exact strands of the motor and sensitive system of the general scientific mind.

Let it be repeated then that analogy is but the relation of likes to likes, and demonstrates kindred and consanguinity all through the world; but correspondence is the deeper harmonic relation of opposites to opposites; their personal fitting because they are oppositely analogous; and their creativeness because of their fitness which is their mutual love. Without this acknowledgment of correspondence, science is a lone woman, ever barren, and ever waiting to see reflected in her mind the outcome of

the children of creation; with the acknowledgment, she is a married faculty of two minds in one, the spiritual and the natural; and in her combined manhood and womanhood, she can conceive from the Lord the conception and birth of the creatures, one by one, if it is needed to be shown her for uses above her exploring sphere.

## LXXVIII.

## CORRESPONDENCY.

Correspondency is the harmonic relation between a higher and a lower plane; and imports that the two spiritually and naturally cohabit, and their union in the divine order is followed by perpetual creations.

The Word is written by mere correspondences, in order that it may unite in its embrace the two worlds to which every man and woman is meant to belong if he or she pleases, namely, heaven and the earth. We have seen that correspondences are of immense force; and that they import the introduction of all souls by influx into all bodies; that they sustain the frame of nature, and lift into higher animation the life of mankind; that they come from within, and are the way of creation. They are also the way of redemption. The Lord came into the world by birth that He might live here as Himself, and conquering the world, the flesh and the devil, present in nature where there was to His vision no man, one man who by His victories was Jehovah, and is the Lord: a plenary correspondence of God on earth. His visible frame, and His words and works, involved divinity; and every power of creation flowed

then and since through His Divine Human nature. He testified that His human form is the end and cause of all things; and that the redemption of man lies within it. He is perpetually present now by correspondences in the planes and firmaments of the Word.

## LXXIX.

## THE WORD CONJOINS HEAVEN AND EARTH.

The Word is not doctrinal alone, or much so upon the surface, only sufficient for the guidance of men's lives, not for full comprehension by their natural understandings. It is spiritually conjunctive, and therefore creative and regenerative. It consists therefore not in moral or metaphysical terms, but in created forms, historical and visional. There are in it the two planes, of induction, and of deduction; as it were the conditions of a divine battery of truth and love. And the mode of it in feeblest word and conception is like this. It is extant, an open book, in all the heavens, and upon all the earths, with a difference according to every race, and every sphere. When it is devoutly read here, its images strike the natural mind, and the meaning is absorbed: if the reading is, "I saw a lamb stand on the Mount Zion," the mind reverently apprehends somewhat of the Lord's presence in the central innocence of His omnipotent love: the spiritual sense shows this to mean the Lord in His divine humanity, in which He is essential innocence. But by correspondence, the angels who are with the man, seeing the same form, "a lamb stand on the

Mount Zion," think in their way, not from the symbol to the thing symbolized, but obversely, from the divine humanity to the lamb, which is the visible presentation. Thus the spiritual and natural thought come conjointly and creatively together in the Word; because there is no space, but similarity of state conjoins and completes.

How often do those who are still left on earth, resort to a place, or a book, or a hymn, which was a favourite with a dear mother, for example, who has passed into the heavens, in the secret hope that there is some communion thus with the departed. This is a yearning for correspondence with that soul in all senses. If it be cherished in the Lord, it cannot but consummate some communication of the affections. But unless this be sought through the Word, there is no sufficient agreement in the telegraphic language between the upper and the lower country. It touches love, but is not an articulate voice. Now the Lord when He went away from our natural senses, left a book, the Bible, the Word, in which we can always walk when we want to find Him, and also when we yearn to find whatever is good and true from Him in each other; in which the words are real at both ends, under the death line, and over the death line; and understood in the same sense at both ends, though from nature to spirit in the one, and from spirit to spiritual form and then to natural form in the other. A book thus of divine remembrances and conjunctions. That book, the Bible, as Swedenborg says, is dead in itself; but is continually vivified by the Lord through those who have it and love it in heaven and upon earth. For the purpose of conjoining heaven and earth, it is written in an im-

mortal language; not in Hebrew, Greek, Latin, or English, but in the language of correspondences. These, in other words, are the forms of the creation, and they contain the same spirit, and therefore have the same meaning, in both worlds. And thence it is, as was said before, that devout readers on both sides of the grave come together in this divine appointment, and meet in sacred affections, and corresponding lines of truth. It is genuine spiritual communion over which death has no power, because natural personality is eliminated from the holy place. By the same provision the Lord is met everywhere in the Word, and the spiritual sense conjoins itself with the natural in the mind of the devout reader.

If such a great fact exists, if there be a divine organ for conjoining all kindred minds beyond the power of death to sever them, and such a conjugal apposition of planes of life between heaven and earth, such a marriage in the Word; if divine truth spiritual and divine truth natural creatively fit each other thus; it is plain that the coming of the kingdom of heaven, and the realization of the Lord's prayer in society, and the creation of its church, depend upon the open revelation of the Word given in the writings of Swedenborg. The possibility, the knowledge, and the science of this are shown in no other way. It is a rational, ascertainable revelation, which though undiscoverable by the human mind, may be verified by it, and afterwards be accepted as a divine possession; standing above the mind as a feeding light and love, the source of all truth, genius and faculty.

It can be studied, though only on its own conditions, of "dubitative affirmative," not "dubitative negative," and a reverent, humble, teachable and

most open spirit of inquiry is the first condition of conditions. In this it is not altogether unlike other subjects new to the mind. The student, generally speaking, must be a pupil of the thing studied, and not its master, or lawgiver. He must accept the axioms of mathematics before he can enter the propositions. For the occasion at any rate he must open perception itself to affirm the axiom of a Lord God, of a heaven, of a spiritual world, and a spirit in man; and the postulate of a revelation having personal reference to himself and to all other beings. He may with these provisional states of admission upon him approach the Word as the new kingdom to be studied. And if he can conquer himself so far as to discern that he knows nothing about the subject to begin with, and therefore has at first no objections to make, he is equipped for a fair and hopeful entry into the divine mathesis.

## LXXX.

*THE APOCALYPSE REVEALED.*

Perhaps the best book that the reverent scientist, who owns his emptiness on these subjects, can study, is *THE APOCALYPSE REVEALED*, by Swedenborg. It has many qualifications for instruction. Not being historical, but written by pure correspondences, the Apocalypse in its natural sense does not carry the mind in a strong current, but the symbols are free to receive and bring down the spiritual life. The white horse and his rider can more easily signify the Lord supreme in the pure understanding of the truth of the Word, than if the symbol were part and parcel of

apparently mundane history. For the learner there is the advantage of something abstract and mathematical in the concrete images which body forth the revelation. In one sense they are the truths, ideas and events of the divine intellect in apprehensible forms. And the symbols being a great handful, often repeated, and always with reference and exactitude, as from past to present propositions, with constant backward openings to living axioms and postulates of spiritual necessity, the working of them so to speak, is learnt; the woof from the inner Word to the outer is noticed in its lines; and the symbols are confirmed in their meanings by repetition to the scientific faculty. Then the *Apocalypse*, the easiest book in the Word to follow in its spiritual sense, is also the ultimate book of the Word, and illuminates the spiritual sense of the whole as the end of the divine drama. A perceptive delight follows in the discovery that the most inscrutable member of the biblical records opens its bosom most easily, and is the least secretive, to the spiritual key in the only hand which can unlock it. Moreover, the *Apocalypse* with overflowing light treats of the end of the old church, and of the beginning of the New Church, or New Jerusalem, and consequently of the prodigious fortunes and destinies of the present day; and thus the spiritual sense correlates with history, and is confirmed by it, though it cannot be criticized from history; because it does not treat of outward events, but of the principles and institutions of good and evil as they work towards their ends and consummations in the natural world. The prophetic nature of the spiritual sense, its opening from above into the time and space of mankind, also reveals itself under a scientific garb, and rationally illustrates prophecy,

while it points with open hand to the history which is soon to come. It is the book of the doom of the churches and the anti-churches, and treats necessarily of science itself in its old form and in its new. The book of the divine exploration of humanity before the last judgment in 1757; of the mode of the judgment; of the new order which succeeds; and of the Divine Humanity as all in all, the King of Kings and Lord of Lords. It is not however a commentator's interpretation that Swedenborg shows, a meaning of the letter, but a new concrete Word, a new spiritual Word or body, which is a soul and a mind in the mind and body of the letter; just as a man in the spiritual world is not an abstraction and metaphysic of the man in nature, but a complete man in every sense of the term; an immeasurably detailed man. This is a stumbling-block to the metaphysician and the scientist; he expects a pure reason and he gets a man, clothed and in his right mind, instead; and so in the Word, he expects a pure exegesis, and he finds a new Word on a second divine plane of reality.

## LXXXI.

## THE AUTHORITY OF SWEDENBORG.

A word is proper here concerning the authority of Swedenborg. It seems as if it were appealed to as absolute and unquestionable, but it is not so. It has no likeness to the authority of a church, of a voting council, or of an infallible Pope. It decrees nothing. He himself says virtually, Read and judge of what I say, but with reason: use the rational faculty fairly



and honestly with all its light upon me. Over a spiritual temple of the New Jerusalem he saw written, "*Nunc licet*," and the interpretation was, "Now it is allowed to mankind to enter intellectually into the mysteries of faith." His authority therefore for personal things is that of his personal character; and for the doctrines and principles put forth, their verisimilitude as the theory and truth of each case before inscrutable, and then their commensurateness with reason, and lastly their reaching down into the common sense of mankind, where they meet the whole question of use to man, and settle in it and found upon it. In short, the authority of Swedenborg is the constant verdict of the jury of all the best faculties of human nature and knowledge proclaiming with a substantial voice, This is so, and this is so. The authority is therefore continuous and correlate with the authority of the multiplication table, though the apprehending faculty and conditions are different. And it is irrational and unnecessary to embargo the whole assent of any man to all Swedenborg's positions, when many a man does not know the positions, and cannot assent upon them rationally, and as it were swear to them. What we do know is so self-evident at last, and so light-giving, that the mind need not doubt that the rest is worthy of the illuminated man; but no dogma of authority can be reared to cover unknown grounds or pretensions, where the exercise of the rational mind is appealed to in order that the authority itself may be authenticated. In a word, the old churches appeal to privilege and traditive dogma, or to blind faith, and the Pope to his own infallibility, as authoritative; Swedenborg appeals to the human mind itself in its rational faculty, and claims from it, as it opens more

and more, a new authority of its own in spiritual things; the authority of private reason first, and of universal private use.

## LXXXII.

## HUMAN IMPERFECTION DOES NOT HINDER.

Nor is Swedenborg's use to mankind deranged in consequence of any shortcomings which were the result of the imperfections of his mind, or of the limitation of his age. A man is no perfect being who can supersede the faculties of other men; and his instrumentality for high ends, while it confers all its benefits upon his fellow-creatures, inevitably declares his own struggles and imperfections. The higher the instrumentality, the more the divine way and light in it reveal the weakness of the medium. When Swedenborg tells us that the spiritual sense of the Word was communicated to him by no angel or spirit, but by the Lord alone, it need not import that his rational mind to which the communication was given, was at all times and in all respects adequate to the message; that his knowledge of the letter of Scripture was unfailing, or his scholarship miraculous, and so, beyond the condition of the learning of his age. His receptive faculties were natural, though clearly illuminated. Being natural, they belonged to the eighteenth century and not to the nineteenth. The river of truths which he discovered to men, the Euphrates and the Nile and the Thames of the Word, is water of life from the Lord alone. His shape of statement is in the form of his own mind, and shares its limits. A great writer

complains that all his angels and spirits Swedenborgize. The complaint strikes at the root of authorship. He might as well object that Shakespear has written his own English instead of all the languages of all his characters. What else could the spirits and angels do, seeing that in order to be presented to this world at all, their high speech had to be translated into Swedenborg's natural mind; for they could not be reported *verbatim* where, in their articles, the two languages and planes are absolutely incommensurate. Rightly seen, the personality of Swedenborg in the case is of twofold use. First, it brings the matters home to us men because they come through a plain man's voice. Secondly, it constitutes freedom along with rationality into the proper student of the writings of this herald. You are to take nothing for granted; only keep your mind open to the good, the true, and the useful. You need quash no criticism, provided on this ground of openness, it proceeds from the *dubitative affirmative*, not from the *dubitative negative* bias of the heart. The integrity of the writings of Swedenborg is their claim to the attention of mankind; and this itself is an organon for clearing away mistakes and imperfections; let us rather say, for coming to a full perception of the progressive character of the works.

The Word of the Lord stands now on the same ground thus far, that the letter apart or in itself belongs to the past, and reflects the minds and styles of many writers; and moreover, in the Old Testament, is addressed to a people who required a writing by appearances which are not apposite to Christians; for Jehovah with Jewish passions is the divinity of Judaism: and this appearance of the Lord is not a real truth. Yet the spiritual sense is

contained, and is the precious kernel defended against Judaism by the rough shell of the letter which exercised divine statesmanship of uses for a time.

The spiritual sense will do a work in restoring the canon of Holy Scripture. Criticism is paving the way, though it appears to be vivisection and destroying the letter. But when the spiritual sense is read, and new generations live in it, and in true doctrines derived from the letter, an illuminated canon can be the result, and readings be adopted from perception divinely given, so that each age shall be signalized by some restoration of the jods and tittles of the Word, whose whole kingdom is to come.

## LXXXIII.

## A NEW MIND FROM CORRESPONDENCES.

To return to the subject of correspondences, it will be found to have an important bearing upon the fields of human knowledge. It is in fact, so far as it is revealed, a world of truths standing over things, and waiting to be incorporated with them, and to give them living souls. Take for example the correspondences of animals, or of elements, in the Word; of the horse, the cow, the sheep, the dog; or of light and heat. The horse corresponds to the understanding of truth; the cow, to good natural affections in their organic verity; for affections are forms, if we can see them, and live upon the spiritual hills: the sheep corresponds to the good of innocence, which is an organic inhabitant intimate in all heaven, and sheep and lambs appear around it as its ultima-

tions: the Good Shepherd can have none other than his own innocence as his flock. The dog corresponds to lusts, which are organic; and in the plastic world above, these work their way forth, and show dogs in the spiritual sphere. Light corresponds to divine light, which is the daylight of truth from the Lord; and heat to His divine love. The influence of these correspondences upon the minds which receive them, is this. They stand within, impregnable to naturalism, and invisible to its eyes, and straightly limit it to the surfaces and skins and hairy bodies of things; they have done with it excepting that it is under their feet. And because the correspondences stand in a great army in the Word, and front nature now friendly to spiritual truth, the new mind cannot but endeavour to discover the spiritual truth in the natural; to perceive in the sheep for instance, the very table and signature of innocence, which is its explanatory soul; to read this in its habits and ways, in its form, in its organization, in its little lambs: in short to work this innocent science from above downwards, or from the Word of God to the works. This royal process entitles reason afresh as it passes through us. The same holds of the other instances. This therefore is the march of divine self-evidence upon the creation, and the capture of it for the uses of the natural human mind. Of course, the new points of light are feeble indeed; for at this day who knows anything rationally and organically of "understanding of truth," of "good affections," of "the good of innocence," of "divine light," and of "divine heat"? But they are new points of light; that is the main first demonstration; and by the mercy of the Lord who is essential light, they determine to themselves currents of light according as they are

implanted in the affections of use and of good. Thus they can continually magnify in light and certainty, and learn their own method, though in the most gradual way; for the human mind is a hard world, and the theological are longer than the geological ages. A wonderful thing is, that these created centres of new light all come out of the opened Word; for the human mind, which often suggests correspondences in poetry and in common language, does not fix them in fact; it is not of their kingdom until the Word dominates it. Therefore the feebleness of the shining of these knowledge-stars in the present night, their remoteness, their newness, their nearness as they are appreciated, argues their solar quality, and that each one of them is the indwelling light and life of its own system of things. Constellated in the Word, they are, in their complex, the central animating sun of knowledge; the effort of the Word is with them; and it is foreshown with rational certainty, that they will enter the knowing faculties by degrees, and show nature in her correspondences as the *plenum* of the divine wisdom: that they will materially proclaim the incarnation of good and evil in every sphere, and exhibit the physical world also as the ultimated theatre of divine judgments.

## LXXXIV.

## SPIRITUAL CREATION OF CORRELATES.

It is all one mightier system of correlates. If force arrested will engender the new form, heat, what is there against the revealed fact, that the spiritual understanding of the Word likewise ar-

rested, or passing to a new plane, shall show the horse-form smitten forth on the creative anvil as an organic ultimate; and that the qualities of the horses, black, pale, and red, shall embody and demonstrate the dire quality of the perverted understanding, and the white horse with the Word of God upon him, the pure understanding? The correlation may be perfect. Study it in its extent in the Word, and in all natural knowledge of the horse also, and see whether it is not organic knowledge.

Correlation itself, what it is, may be seen rationally from these considerations; that it is the wreaking of a superior internal force upon a lower and outer plane, where it cannot be presented in itself, but only re-presented in an organic or other image. Correspondence begins from God, and arrest of force may stand as a formula for it in its downward or creative process. The supreme creation of heaven, the celestial sphere, the protomorph of the rest, does not exist without arrest of force, for otherwise it would be merely the divinity still; whereas it is distinct creation; divinity abstracting itself, and leaving its likeness, not itself, as an agent with a freedom in it and around it; a likeness capable of reaction, and therefore a plane of resistance to the divine love, to the divine force. In the ultimate world, that is to say in nature, the plane of reaction, or resistance to the divine force, stands forth as the natural man; and afterwards, through regeneration, and then through death, by putting off coverings, he comes into the sphere which he has attained by his life here, and peoples some plane of the first arrest of divine forces into the natural, the spiritual, or the celestial heavens. Each of these, like nature, is

made of planes of arrest of force, the lowest plane always bounding and supporting the rest. For example, the angelic human affections must go forth below themselves, as well as to the Lord, and to man around them; they must not only, as South says, proceed "in direct fervours of love to God, and in collateral emissions of charity to man;" but they must love, and think, and see, and act, down to the end of creatures and creations; and imaging God, rest there upon the goodly universe of things. This means that they suffer distinct and orderly arrest of force in created and creative planes. And this again means that striking the highest plane out of themselves, their affections externized engender by the divine force which is all in all, the forms of all noble domestic animals, in which the affections are re-presented; on the lower ground these could not reappear as angelic men and women, but they come to the new Adam as beasts of heavenly use and heavenly burden. Cows and sheep are arrested good affections full of human kindness to the kind. So the thoughts that fly from these affections, striking their limit, and smitten by the stroke into a new order, as heat arrested becomes light, represent winged organic thoughts in the kingdom of all noble birds. On a further plane of resistance the whole vegetable kingdom arises as a harmony struck from the lyre of its ordained degree of life; and the mineral ground in and on which all closes, is the last firm correlation of the divine love and wisdom Who is essential man, and of all men and women who are man because they are His images and likenesses.

The subject seems remote at first; but so does astronomy to the savage man; so does the correla-



tion of motion to heat, and of heat to light, and to magnetism. There is no ratio between the latter terms until experience has demonstrated the convertibility of the one into the other; after which, in the mind, a kinship springs up, and we find that they are not only real things, but as forces, cognate; and presently the deduction comes that there is but one force which arrested becomes on occasion all other forces. Now in the substantial correspondences adduced above, there is also experience, though a revealed experience,—revealed for the sufficient reason that it could not have been attained without revelation; a revealed zoologia and zoonomia. And although at first no man could divine that a lion in the Word is correlate with the mighty power of truth from good (or the opposite), and a lamb, with the good of innocence, and that the arrest of these qualities out of man presents those forms as its necessities, yet when the subject is sufficiently received to be studied, it is found that the higher and the lower terms of the lives, human and animal, answer to each other more self-evidently than motion to heat, or heat to light.

The argument means to imply that because of the novelty of the thought that organic and inorganic creations are all arrests of force and correlates of each other, the thought cannot be rejected, inasmuch as it is the same thought as that which discovers the correlation of natural forces. Forms, wherever they be, are the houses of indwelling forces; and if force correlates with force, the many mansions which it inhabits do themselves correlate also. Thus then forms, full of influx and emitting influx, strike their downward limit, and produce the forms next below them, which are their proximate correspondences.

## LXXXV.

## JUDGMENT BY CORRESPONDENCES.

The subject of correspondences is Word-embracing and world-embracing. It links the perceptive mind of the earliest people, the Adamic Church, to modern science, in the doctrine of correlation. It runs from Genesis to the Apocalypse, and combines the Word into one book, and brings its ages under one inspiration. It unites heaven and earth, and in the Word is the grove and trysting-place of the communion of souls. It attests creation as coming down from one source. It opens innumerable universes to science; each larger, and nearer to human love, than the whole field of past knowledge. It is the sea into which all the little rivers of human genius run. It is the drama and scenery of Divine Providence in the worlds. It is awfulness of sublimity and beauty; harmony to the landscape-end for the homes of heaven; justice and judgment from the ground upwards to injustice and to evil. It builds the outward heavens from heavens within the man; and the outward hells from within likewise. It is the realm of consequences, stronger than unauthenticated fate. In short, it is creation as a discourse on the text, "Do unto others as ye would that others should do unto you;" and it implies that every form is divinely appointed to fit the case of men; to carry forth the delights of heaven, or to bring back the retributions of wickedness.

Correspondence also enters the realm of circumstances in the spiritual world; and is now invading the same realm in the natural world. It apportions

the lot of all mankind at last. It has riches and poverty, dignity and dishonour, power and weakness, in its grasp. In the spiritual world, it is history. In the natural world, where evil often seems to triumph, it is not obviously so. The case can therefore better be illustrated from the spiritual side, especially as it shines down thence completely into common sense. Let the possession of wealth and honours be an instance. These are apportioned exactly according to the use made of them; they belong to no man and to no angel: any proprietor may do what he likes with his own; but then nothing is his own excepting his bare selfhood which cannot be administered in heaven; for heaven consists in the administration not of natures but of the divine gifts. The princes and dukes of heaven have wealth and power, and splendour of edifices, but it is because their titles and title-deeds are within them; in a life of correspondences no mean soul can have much more than the value of himself: more he has because of the divine mercy. The great there are only conscious channels of administration. They are not the proprietors but the prime ministers of the government of their revenues. Their mental genius and its powers are not for their own glory or supereminence, but for service: if appropriated to self, their minds collapse for that state, and their inspiration ends. These are obvious heavenly conditions, and apply to all the gifts of the Lord. In heaven there are no possible great purses for self-enjoyment; no bankers that can hold a balance for the selfhood; no securities; no states ruled for imperial, or national glory; no books written for fame; no martyrs for crowns; no actors for applause; no newspapers for a public; no privileges but those of superior use from higher

disinterestedness: no measure of life but the Lord's approbation within the man. And now it is to be borne in mind, that this, which is but plain if not obvious good sense, stands also revealed to experience in Swedenborg's writings of the New Jerusalem. He knew as familiar acquaintances the rich and the poor in heaven, and saw that the wealth and the poverty all through is a spiritual fact first, and then an external necessity. He knew there that a prince not princely in the Lord is an impossibility, and that a millionaire centred in his own gold can have no gold, because gold corresponds to the good of love. He also witnessed the Last Judgment, which brought this heaven of things close down as a plane of induction of power to the earth. And because this coming down, this descent, was and is the descent of the New Jerusalem, he showed in and from the Word that a divine correspondence is at work, and that the same kingdom is impending here, and will be realized.

It is but a correlation of forces. The new heavens, the Lord within expanding them, arrested by the resistant plane of the dominions and riches of the earth, reappear in a new mind among men urgent for the deeds and sacrifices of regenerative natural righteousness. The law first in time is, Property. No man can throw his selfhood—his *proprium*—to the winds without becoming nobody. And with his inalienable selfhood follow his possessions and powers, material and mental; his genius, his castle, his income, and his influence. These are the burdens he has to bear to the end of his day's work, and the government he is bound to administer. They will all require to be spent wisely on the service of others; his private income, voted from time to time

by his conscience, being what is needed by himself as the vessel of his divine use; truly an honourable vessel deserving of honour; a loving, worthy of delight; a bountiful vessel, capacious for pleasure; a beautiful vessel, fit to be centred in beautiful places. But the vessel, in the wisdom and intelligence of a gifted conscience, will take care of itself. The major thing is, the correspondence with heavenly doings, the public humane administration. The commonwealth is a great idea; the service of the wealth of each for all, and of all for each; the solidarity of the nation and people. The New Jerusalem correlates with this, but is more than this; the national selfhood is traversed by it from above; and the Lord descends into the wealth and power of men, and claims them. These are to be administered for men, but for God in men. The idea of the commonwealth is changed as a belonging into the spirit of the new proprietor, into the acknowledgment of the Godwealth. Here again is a new coming down, and a new channel of administration.

It will not long be possible in this nation for power and wealth to stand indifferent to the divine claims arising not of desert but of duty from weakness and poverty. It will not be maintainable as a fact that the rich and the poor have no relations but those of service and wages. The external circumstances of the poorer classes are the proper dukedom of the rich. The duke's drawing-room and picture gallery is the measure of what he thinks in his present conscience a man ought to have. It is an expressed word which judges his dukeship with regard to all inhabitation in which he is concerned. At least it imports decency and comfort in all houses. As the New Jerusalem life comes more and more to

confront him with his dominions, viz., the homes of the poor, correspondence must work upon him, and universal rebuilding be the consequence. It is not his business to infringe the freedom of the poor, to police their habits, to vaccinate them, or apply theories to their bodies and lives; every poor man will be increasingly a freeman as time rolls on. But being a duke or leader, a great administrator of wealth, it is his business in his domain to provide habitations into which decency can enter, and where it can have a home; into which family life can enter, and where clean love can live, and clean children can be reared. Into which vice and indecency also can enter, and if they are adventitious, be incited to reform; if they are radical and inveterate, be voided out of society, and into bonds, or deserts, by swift excretion and elimination. The correlation of the new heavens, in which righteousness dwells in its city, four square, with the new earth, which is the newly awakened conscience, will exact this first of all for this great town of London, on which, in the spiritual world, the Last Judgment first set its executive mark. Dumb dog London, now vivisectioned in its lowest parts by the landlordism of the love of this world, its gauds and pleasures, will have to be regarded as a living soul, and its whole body treated accordingly. And this must be done first by its dukes, not by its communes. Swedenborg, in speaking of the English in the spiritual world, notices as one of their "faculties of recovery," that they listen to those who are over them, who are in fact their higher classes. This weighs as a responsibility upon wealth and power, without due administration of which responsibility the commune cannot be properly invaded by the aristoi. The commune

can do nothing of itself; it is general and protoplactic; clay requiring a potter. "Men called and chosen and faithful," real dukes, who can serve with the singleness of wisdom which we want, must step forth now to enact the correspondence between the city above, and the city below into which the difficult descent is to be made.

Enough has now been said to show that correspondence, not only as a science, but as a duty, reigns through all that is good and true in either world; that it builds the spiritual world in its kingdoms and circumstances, in the love that inspires and constitutes the freedom of the heavens, and in the justice that closes in the prisons of the hells. Also that its pressure through the two organs, namely, human love, and human justice, is upon society, for conservation, reconstruction, repression, and elimination. And that it comes down from a new order of things already instituted above; and which, with the truths of correspondence from the earliest time, has been made known to mankind by the writings of Swedenborg.

### LXXXVI.

#### TRANSFORMATION AND TRANSFIGURATION.

Passing from the correspondence of higher with lower states, let us look for a moment at the upward ladder of correspondence, far more difficult to see than the lower ladder. The lower ladder is transformation. The wave of the higher kingdom of life which is love, striking a prepared lower plane, which is already organific or ovate to receive the loved vibration, and to propagate it, rises up there

in another form; the innocence within the angel, kindled by the divine heat and light, becomes not only living but heavenly innocence; and lower down, flocks of sheep and lambs with a world of their pasture, a new love and light of life, assume visible being, as it were spontaneous sculptures of life from the quarry of the lower plane. Innocent pairs of men and women on one side of the line equate in the divine algebra with flocks of sheep, lower forms of innocence on the other. Transformation is effected, and is exactly perpetual. But the divine life in immediate correspondence exceeds this law, and is not transformation, but transfiguration. It is indeed plenary correspondence, but the thing attained is so much more than its ground, such a mere bounty of mercy, that it cannot be seen or predicted or at first thought of from the lower plane. The eyes must be transfigured to follow it. The cardinal instances of this are presented in the Lord's transfiguration and ascension. When the disciples went up the mount with Him,—the mount is a holy induction of state in which He reigned over their selfhoods for a time, and consequently they saw with new eyes,—His countenance shone as the sun, and His raiment was white as the light. They could not know from their poor natures what He is like when He reveals Himself as Himself. By no passage of reason could they believe that it was He, until He took them up the mount. And yet it was an exhibited correspondence with His bent and bowed humanity divinely infilled. Each of His precepts, lived in His life; each line of the Sermon on the Mount; that common commandment, "Do unto others as ye would that others should do unto you;" seen in struggle on the plain of the day's work, is a mere morality of the conscience,



a bowed man and woman of sorrows; but afterwards on the mount of the revealed love which follows the work, is crowned with the aureole of the spiritual sun, shines in its strength, and has new eyes for the Creator and Redeemer. Also forecasts a new time and world of uprightness, and enters upon its vision; or sees Moses and Elias, the law and the prophets, conversing with the Lord. As it is with "the mountain of the transfiguration," so also is it with "the greater mountain of the ascension." But herein He was parted from the disciples, and received up into heaven. Representatively He quitted the plane of nature and open perception, and though Lord of heaven and earth now, yet he crowned the freedom of man by becoming invisible except to faith, unfelt save by love, and unauthoritative save for awakened conscience. No natural man could have thought that the Saviour who grasped him, and said, Fear not, it is I! should seem to leave him, and be parted from him, and become of His own divine freewill, only a memory and an influence: that so the spirit might come, and under it man decide freely upon his own fortunes. And yet here there is strict correspondence with all that the Lord's life was hitherto, and with the fact that His mercy is over all His works. His invisibility is the last transfiguration of redeeming love and power. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." In taking the throne of heaven, He confirmed by His own act and deed the freedom of mankind to do well, or ill; and set His seal on the forehead of the whole earth with its nations and peoples, to the perpetual progress of civil and religious and personal liberty, the new magna charta of empire, of which His ascension is the beginning.

As with the Lord, so with the Word; its spiritual sense is no transformation of the letter, but a transfiguration; it cannot be divined from the letter, but the knowledge of it comes from above. When it is revealed, it is seen to correspond to the letter, and to be correlate with it; the bridge of correspondence conjoins the two senses. And ultimately the external sense or letter becomes to the rational mind so penetrated by the flowing of the internal sense, that it also is transfigured, and the spiritual sense is visible in it. Such is the force of the fact of correspondence with the divine influx of life inherent in it, that it is perpetually insinuating souls into things, being in short the ensouling principle of all bodies and forms; the reason of the cohabitation of soul and body, spirit and letter.

The like case holds with men and women after death; they are the same men and women, the same characteristic people; in themselves transformed, but if they become angels, transfigured also. The natural mind itself with its modes and perceptions, its "senses and categories and pure intuitions" and what you will, has been put aside, and a mind inconceivable to man in mere nature, is now the only external plane of perception. No man would know his own internal man after this putting off if he saw him presented in this world; and yet he corresponds to the whole character of the outer man; not to the lineaments of a moment, but to the purposed ways of the lifetime. A further difficulty of discerning by natural light the correspondences of transfiguration, is, that when the spiritual man is opened to the Lord, and receives Him, he is beyond himself, the divine beauty endows him, and from no spiritual state of his own could he know himself as he then is.

The like holds also with regard to evil and opposite states. Evil men in their hells are spiritual, mental and bodily monsters according to their reigning love of wickedness. On earth, they would not know themselves if their inner monstrosity were revealed in its shape. They could not conceive their own consequences. In the hells, they do not seem monstrous to themselves, because evil does not seem monstrous to them but delightful, but if the light of heaven, the divine truth, enters, they know their enormities of form. Swedenborg saw that this light is mercifully not let in upon them, in order that they may still be seemly to each other, and able to associate; when yet they are horrible in the upper reality. They are exact deformities equated to the whole organic nature of the indulgence of self at the expense of heaven and the neighbour. They are not however transfigurations in an evil sense; because they are never carried beyond themselves; but carried out in and into themselves; which makes them monsters.

There is no image of transfiguration in nature except in the regeneration of men, which however would and will transfigure nature. The Lord was not evolved from the son of Mary, but Jehovah, His soul, by combats against evil, and conquest over evil in a daily life, transfigured the first humanity until the natural became the Divine Humanity. The spiritual sense of the Word is not evolved from below from the letter, but it is revealed down into the letter, and illuminates it. The spiritual man is not the sublimation of the natural man, but his subjugation and regeneration. The senses are not the creators of the mind, but the mind comes down into their planes, and there feeds and infils its own grow-

ing natural organizations. Therefore there is no upward ladder of correspondences in nature alone, but only analogies, of all things with each other, and of beasts with men, and so forth. But creation of form from form is not discernible here; and the only evolution is of things themselves, as of stem from root, and leaf from branch, and flower and fruit in their order. The evolution is always by correspondences, marital and conjugal facts and acts, and not from matrices alone. The nature of materialists is a lone woman, the widow of a god, and as such has no children, but only stock, not to be accounted for by matter.

## LXXXVII.

## THE LAWS OF NATURE AND THE KINGDOM OF GOD.

The regeneration of men in this world, introducing their minds into harmony with the ends of the creation, will however, as said above, produce the spiritual fact of correspondence here also. When the flow of divine ends is received by the freewill unperturbed, and in order, the mind of man will consciously co-administer with God, the powers of creation. There are two things for the natural world; the laws of nature in their immeasurable fixity,—the reign of law; the human will having nothing to do with these laws but to obey them; for the selfhood of man is mercifully their slave. The other thing is the reign of God in man. The consequences of this on nature are seen in the Lord's life on earth. There is nothing miraculous in the maker of suns and solar systems, and of men, women

and children, raising the dead, multiplying the loaves and fishes, walking upon the sea, rising from the dead, and ascending into heaven; and the Lord Jesus Christ is that maker. Nature, the breath of His lips from the first, obeys His thoughts, because it is His outspeech. His life shows what will be when collective man corresponds to Him, and carries human correspondences down into nature.

This is expressed where it is said of the New Jerusalem that it has "no need of the sun neither of the moon to shine in it, for the glory of God does lighten it, and the Lamb is the lamp thereof." The sun in a good sense is the divine love; but here, as the New Jerusalem does not need the sun, self-love is the opposed meaning. Now almost all the world's work at present is carried on by self-love; were it taken away, the industries of mankind would fall flat, and the arms of the toiling millions be motiveless. For self-love is the law of human nature. The moon, the reflective mental organ and faculty, is intelligence from self, *intelligentia ex se*, which intelligently carries out the good and useful works compulsorily done for the maintenance and in the service of the selfhood. These are the faculties, prime movers in the present world, which the world of regeneration that comes down from above, will not need. The laws of nature will then be voted by senates of life above nature, not by nature. Already they correspond to the states of regeneration. As this is effected, they will be transfigured; the divine sun, which is righteousness, will reign over the natural sun, which is selfhood, and carry it out to conclusions miraculous to selfhood, but corollaries of man's willing conjunction with the Lord.

These things are hard to be imagined, because the

human faculties are deformed by the service of selfishness, and their intellect and imagination are not commensurate with the ends of nature. Creation is not like their way of doing things. Hence the current reasons, imaginations, and feelings of men are not capable for the theoretical sciences, because the motives behind are alien to God's motives. The merchant does not make his business for reasons correlate with the sea, the land, and the crops. The philosopher does not contrive his theory that God may flow through it for human uses, that the Word may be heard sounding through the works. The scientist does not explore nature that the spiritual laws from which it emanates may be revealed to the lowest honest mind in their ultimate forms on earth. The mind moves forth for power and profit and glory, and for these things nature does not move. So that her hidden language, which is the Word, is not heard, still less understood. Men do indeed love truth very much, but for themselves, not for the good of truth. This is the public state, and this is the reason of materialism and atheism, and these are the reasons of non-admission within the doors of nature; and of burglarious attempts to enter her castles of truth by lawless digging and horrid forms of life-breaking.

In the future, the sects will be tallied off by their capacity, from their several theological ideas, to open the book of nature. The idea entertained of God is the foundation life of the human mind. It is not a faculty, but an act of reception of the Divine Person. All heathen mythological ideas, excepting in so far as they are now interpretable by the science of correspondences, have already been tried upon man and nature, and their keys will not fit the lock. The mythologies of the old Christian Church are separate

from the nature of things, and their professors stand aloof, and leave nature to the unbelievers. Theism has no key at all, having no ideas, but only a reverent creed: it is a hypothesis of the unknown God; or rather was such in the days of Socrates: it is other than that now, it is a neglect and denial of the known because revealed God. It cannot make God out of nature or human nature, because as an apprehensible Person He is not in either. It has no mind adequate to "constructing God," and if logic were not mercifully overruled by the good affections of the heart, atheism would be its victor. Obviously, the theory of the unknown cannot correlate with the theory of the known, which is nature; in other words, theism has no motive power to enable it to enter into and ensoul science. Jupiter and Odin and Brahma fit to certain parts of nature and human nature,—not extensive parts, but real ones; but theism as a theory floats, and fits to nothing, and is so poor and improbable in itself, that there can be in it none of the courage to enable it to make marriage proposals to nature. Moreover, the unsearchable One, in refusing to reveal Himself to His children, would constitute ignorant guessing, and not science, into the final organon of the human faculties. There is *now* no natural light in theism.

Into this arena of difficulty the New Church can and does enter, and the Word of God, unlocked in its spiritual sense by the science of correspondences, and the Lord revealed in His divine humanity, stand as the supreme theory of man and nature. The case being this, that God is known, and can in the regeneration of mankind be ever more and more known; and nature is known, and by honest impartial exploration can be ever more and more known; and the spiritual

world, the process of God to the ultimates of nature, is also known; and the harmonizing of these three gifts of knowledge is the entry of the integral human faculties upon the knowledge of creation. As a position and a new capacity, this result is due to the rational revelations made in the writings of Swedenborg.

The existing sciences are a preparation in Providence for the crowning truth of the Divine humanity, upon which the coherent light of the mind depends. For whoever works them, atheist, theist, or Christian, their order is fated to culminate in man. Whatever does not begin from and end in his visible person is imaginary. In tracing nature through all developments up to man, the classification aims at humanity perforce. Even gorillalogy is an arrow on the bowstring of necessity shot for this mark. The beginning is Jehovah creating; He is the divine man. Permeating all, His image, man, is His final natural work. The perpetuity of his image is His care. Unstable through evil, He renders it stable by taking it upon Himself, and redeeming as well as creating it. The chain of order is complete and invulnerable. The divine river of truth mounts as high as its source, and runs from God to God. The deduction is, that by these illuminating doctrines of truth, nature is permeable from one end to the other; her final causes circulate in the arteries and veins of science; humanity is all in all in her births. Her Maker is a man; her Redeemer is a man; all who die out of her into a higher or a lower life, are men still; all angels and all devils have been men; and thus wherever science looks she discerns, besides her own special objects, human qualities meant, and human uses intended.



## LXXXVIII.

## EVIL FORMS AND EVENTS.

Nature is as full of evil forms as the human mind, and these correspond to perversions in human nature. They are created by God through man in the spiritual world, and to man in the natural world. They confront his evils in both cases. They are images and likenesses of his humours, acts, and intentions. On this account it is difficult, perhaps impossible, for any internal artist to avoid transplanting humanity into animal forms from his pencil. It may seem a contradiction if evil forms were extant on earth before the human race. But God, who gave freewill, or what is the same thing, created man, knew the issues of it. He knew that man would fall into self, and separate himself from God. Creation was prepared for the event as if it had already happened; and the earth deflected to correspond to, and justly to house, the humanity that would be. Swedenborg proclaims the same of the divine law. Moses broke the first tables of the law, and other tables were given; and it was represented thereby that the divine law in its pure expression could not be given to the Jewish race; but a divine accommodation correlated to their state; in which Jehovah appeared clothed in the evil passions comprehensible to the people; but with righteousness and judgment prevailing; the appearances hiding for a divine statesmanship the light and love within. And so with the world, and the pestilent part of its inhabitants. It stands ready for the foreseen men who will work upon it. And it is a justice, and a

lesson, and an incitement to industry against evil; a field for moral and spiritual science, and a revelation in every nature of the forms of heaven, and the shapes of hell.

Men have thought, and the number of such is increasing, that they see over the head of nature, and that her work could be corrected and improved. Well, so it could if it were her work. But if the aberrations of spiritual and natural evil are necessarily represented in it, then they count for something in the universe, and how much they account for no material thought can tell. They may account for large events and catastrophes of geology; for deserts and poisonous flies; for inclemency, inhospitality, and as it were rascality in nature. If there are infernal universes, immense empires of evil, their constant working upon the system of the world, will tend by severe laws of correspondence to break the first tables of the laws of nature, and to introduce second tables full of despotism, contest and contradiction. The science here must come from the admission of evil as causal and final, which makes "all creation groan and travail;" and the cure, from the regeneration and elevation of the determinant middle cause, man.

Doubtless the Word itself is in the same correlation, and this, in these times, from want of modest consideration, has been the pretext for a great deal of infidelity and rejection of Scripture. Looked at by naturalism, the imperfections of the letter, exactly coincident as they are with the capacities of human nature, have been used as arguments against its divinity. This they would be were it not that it is the internal or spiritual sense by which it is provided that such a correspondent letter should be brought to

mankind. It had to be written to the Jewish mind, and to the early Christian mind. Its letter is its accommodation; its spiritual sense is its complete and final justification. Written otherwise at first, it would have been written to nobody. It has served its divine purposes for thousands of years; and now, when it would have perished as a mere letter, its indwelling soul is declared for the New Jerusalem, and it lives for the whole mind as the light of men.

As we have said in former pages, the letter has been led to the slaughter, and vivisected, and its laws brought under the canons of naturalism. It will easily recover this in the New Church. Nay more, as the spiritual sense is the soul of the letter, and as the soul builds the body, any imperfections in the outward form or transmission of the letter, will be corrected from the spiritual side as its light is more powerfully received; the lamp within will show the outward organism; and any parts not illuminated, will be ultimately put aside. The living body repels criticism, and asserts for itself life. The Word is a divine manifestation, and capable of all acts declaratory of its own person and belongings. Especially is it capable of putting off its infirm natural humanity, and showing its Divine Humanity.

## LXXXIX.

## THE MARCH OF ENDS.

The doctrine of final causes has almost disappeared out of the sciences, and as final causes mean the objects and ideas for which things are made, the belief in a ruling mind in the world, an end of ends

in a divine Person, has become an open or indifferent question to the scientists. The doctrine of contingencies, or the contest of chances, as of one force at dice with another, has supplanted the doctrine of ends. In this wise, nature is a crew of selfhoods, pleading themselves, and evolving or creating themselves. Every stone, plant, fish, bird, beast, is an unguided and often for its own aggression a misguided selfhood. And this world of strife comes out of the selfhood of science, adopting glory, and ignoring God. It is the close correspondence of the scientist mind itself, all push for property, and no respect for propriety. Now the contingencies of nature are nothing but the friction and so far the despoiling of the true end. Moreover, every series of them, the entire world of chance, the stolidity of the natural war, is provided for, and imprisoned, in other greater ends, which cover, hold down, and recompense aberration. Hell is all contingencies, and struggling unsuccessful evolutions. Heaven is the mighty march of ends to perpetual accomplishment; and the circulation of ends back to the Lord from whom they originate. All the contingencies which have occurred are taken up, and re-absorbed, and purified by repeated breaths of truth in repeated circulations. Therefore science here has fallen upon the dead parts of things as its building materials, and yet it cannot hold them because they are not only incoherent, but contentious. In dismissing ends, it has ceased to commune with mind, or to expect to meet mind in nature. The last resort is, matter. The subtilization of matter is to be its deity; and much has been said of how respectful we ought to be to matter, and how little we can limit what matter contains. This is true of matter, but

not as matter. As dead, it does not hold life; as selfship, it does not involve God. Nay more, its subtilization is but a mirage for the mind. Reasoning of, in, and from matter, gravitation pinions you, and you cannot keep the idea sublimed; you cannot keep it thin; the mind in it will gravitate to the bottom, to the stones, and to the ground. The end of such a mind is materialization; it is of the earth, earthy.

This, however, again has been foreseen, and a natural revelation, a personal God, a bodily spiritual world, a body of man corresponding to, and built out from, a bodily soul, confronts these contingencies, and will confront them to the end, and re-absorb them. And what survives of science will be a knowledge of the mind of God revealed in the creatures, and showing through their forms why they are created.

The doctrine of correspondences, manifold in its faces, is also the doctrine of ends; for lower things are created for subjection to higher things, and for harmony with them. And the last fact of harmony is union, and unity. And no body, in order, can have any but its own soul. That soul overfills it, and combines with it in detail. That detail exactly corresponds to the lower form upon which it is induced; or, in other words, is a similar reality in a higher degree. So that all things reach upwards by contrasted similars to the first origin; each is an end to the other, and hence they correspond bodily.

Yet it requires the bodily senses of the spiritual world to be opened in man before he can appreciate its bodies. Most substantial in corporeity, and awful in law, impassable in gulfs, doors and walls, rocks and mountains of the inner mind itself, that world

is yet out of our ken if we have no faculties or senses to perceive it.

It seems probable that the revelations made through Swedenborg will one day be brought into relation with the larger tracts of veritable and verified knowledge. For as we have seen, he has been commissioned to give from the opened Word, and from collateral spiritual experience, something like a history of the spiritual world, recounting its churches, its judgments, its planes and strata of heavens and hells, its palæoanthropic or Adamic worlds; its celestial, spiritual, and natural kingdoms. So that there is extant for human knowledge a more coherent and luminous statement of the history of that world than exists of the nations and peoples of this natural world; excepting also that Swedenborg's account reaches down into the commonwealths and churches of nature from the beginning, and bathes them in a light of unexpected explanations. It is therefore a synopsis of the history of man, not as to kingdoms, but as to final states; not as to faculties, but as to good and evil employment; not as a single being of one pattern, but as palæoanthropic, anthropic, and theopathic; God and freewill being the common fact which overlies the whole.

Is it likely that the history of the natural world does not correspond to this history set over against it from the other side of things? Is it likely that the one set of epochs does not tally with the other set of epochs? The subject is new, and new light is like darkness at first. But if the mind will carefully study, and let in the light of these great revelations upon geology and astronomy, perhaps truths will become acquainted with truths, facts meet congenial facts, and correlations begin to appear. Already

Swedenborg's works account for the ruins and perverted records of a various mankind found everywhere. They may reach down into the explanation of cosmical revolutions. It would be premature to do more than guess that a sub-event, a contingency of nature, such as the glacial period, might coincide with a clearance of the earth as a more temperate garden for the Adamic or paradisaal church; the heat of nature cooled that the tenderest of all races might be in possession of themselves, and in freewill there. For God can veil the sun if imperfect races feeding upon its ardours are to pass away, and races more in the modesty of nature are to come upon the scene. He can quench and cool the passions of solar creation, if love and its native wisdom are to find a first place in the world; as they did in the Adamic or celestial Church. It is difficult to conceive that this should not take place to fit the earth for man's abode, or that any process but veiling, and cold, should accomplish the result; for veiling, and cold, correspond here to the governance of passion and the true reign of love. The earth of monsters such as geology describes, corresponding to the earliest states and passions of unregenerated man (for the earth by solidarity of ends is such a correspondence from its very seed), would hardly be a platform for a celestial Church. The Lord might lull it to sleep by moderating cold.

These are imaginations which we have no right to fix as truths. But herein the function of imagination in science is again discerned, and it is strictly Baconian, because it is experimental. The more imagination there is, the more this is infilled and enforced with high details of ideas, the more organic the truths that press upon it from within to find

their mates in the forms and events of nature, the deeper the sense of use to man's religion under which it works, the more prayer and love that lifts it, and the more the Word of God chastens and subdues and informs it, evidently so much the more of experimentation, of thought, of real subject matter, it can propose to the nature of things for acceptance, and to the mind of man for theory, and for truth. Imagination in this sense comprises the inner senses active in the service of the mind that would come down from above. Then the *eurekas* that strike it, descend unhindered through nature, because it is transparent, and they are intuitions from God.

## XC.

## THE NEW IMAGINATION OF ILLUMINATED REASON.

The scientific men at present are afraid of imagination, and rightly so, because they have no grounds to imagine from but themselves, and because they assign to imagination work like creation, which confuses science; whereas its proper function lies in transplanting correspondences into their natural forms. When imagination is seen to be one humble spirit that carries the higher world down into the drama of the lower, it correlates with true knowledge and helps its right eye.

Swedenborg, apparently one of the least imaginative of men, possessed this disciplined faculty to an unparalleled degree, and it enabled him to receive truths that could not gain admission into other minds. Here is one of them,—The sun of the spiritual world is pure love from Jehovah God, who



dwells in its midst: the heat of that sun is love, the light of it is wisdom. Here is another: The sun of the natural world is pure fire; in itself dead, but actuated towards all the subordinate parentage of nature by the living loving sun. The spiritual sun is not God, but His glorious sphere of uses: He Himself within that sun is a personal divine man. Now the scientific mind, having no adequate imagination of the heart, and knowing that our sun is the solid of solids and the weight of weights in its universe, objects to the thought that the centre of massive orbs is dead fire. Its ideas of fire are taken from the ignited smoke of its own candle. Our experience of fire here is of heated or incandescent bodies; this is the fire of the mere senses. But fire, as itself, is what Swedenborg postulates of the natural sun: not matter on fire, but fire. Why should not fire be the most solid and enormous of natural bodies in a creation where everything tracked home is body? It must be, because it is all in all in nature. The spiritual sun strikes the prepared plane of nature at the top, the anvil for the divine hammer, and the answer to the stroke in the dead world is the natural sun: impersonal fire arising on the last plane or limit of resistance to personal fire. The spiritual sun is the first issue of the divine love, and is not abstraction, but the substance of substances; and the natural sun is solid fire, the substratum of its universe.

The fire of a man is what makes him attractive to those he loves, and weighty to those who oppose him.

Upon this natural sun two coincident ends work; in the first place the Divine Sun, regulating, moderating, creating; in the second place, the spiritual and

natural states of men on earth, for upon them as upon a basis heaven and the universe are founded. It is not therefore wonderful if in astronomical and geological history events are recorded which find their correlation in the estoppel of nature and in the dimness of her sun.

If such principles as these which Swedenborg has given, be true eyes, it is impossible to say what observations they may make, or how much the physical world on its causal or intelligible side, locked as it is against materialism, may be opened with joyous attestation to their awakened gaze. The present night to higher truth, with its revelry of scoffing, forecasts an illuminated scientific day from an opposite mind. It promises by its melancholy stars a solar science over the New City.

One thing is certain to the careful student of Swedenborg, that his writings bring into the field a vast array of causes which it has not entered into the heart of previous philosophical man to conceive; and that reverently to try the fitting of these upon the thousand-fold locks of nature will be an employment of the higher science for some time to come. We are bound to no hurry in the case. His books are practically just published and brought face to face with the modern mind. Any amount of work of mistakes is inevitable with such a multitude of keys and locks. Moreover a new frame of mind, a neoanthropos, who loves to affirm the religious truth which the old Adam loves to deny, is the indispensable hand to make each trial of fitness, and the only mind that can or will enter the opened doors.

## XCI.

LOVE IS THE LIFE OF MAN IN SCIENCE ALSO.

In nothing has Swedenborg done a greater service to judicial thought, or more gravely supplemented the Baconian perceptions, than in his primary doctrine, already dwelt upon, that love is the life of man, —*quod amor sit vita hominis*. For this imports that the reigning love and its affections, given in the very seed, and throughout life constituting the natural character of the man, determine his perceptions, his understanding, his intellect, and his imaginations, and rule as an incessant heart in his pursuits. For this, deeply concealed from him for the most part, he is acting and thinking all day long. His impartiality is a fluent part of his affections. His love of truth is a love of those perceptions and thoughts which carry out the springs of his mind; in other words it is the first form of his ruling love. This ruling love allows the intellect to seem to govern it, to seem to show a pure light into which no passions enter, and thus assumes a mental calmness and judicial pose which sit upon and cover the seat of fire: *ignes suppositos cineri doloso*. This is possible where it is not opposed. The volume and acerbity of passion behind manifest themselves however when the selfhood is attacked, for the selfhood is the centre of the centre; the love of self at the core. No matter whether it be mathematics, or physics, or astronomy, or geology, so long as the currents of thought from love and its delight which are investigating them are

unattacked, the scientist is comfortable and at one with himself, apparently making watery solution of his truths; but when he has gained a position, formed a theory, and brought it into harmony with self, and made an aureole of it round the head of self-love, any question of its foundations threatens his being, he becomes white hot from concussion with opposite principles, and a fiery solution of truths is what he seeks: and then his fact is, though he dare not say it, for self-love in science will not bear nakedness, *sic volo, sic jubeo, stet pro ratione voluntas*. The *voluntas*, the will, is the ruling love. For, as Swedenborg says: What a man loves, that he wills, and that he calls good; and the confirmations of that good he calls truths.

Let us therefore put aside the conceit that there can be impartiality in the speculative or unapplied sciences, or that cold consideration lies near their heart. Indeed, let us cease to believe that there are any unapplied sciences. For they are all either the ministers to the useful or the pernicious arts of life, or else to men's passions for evil creeds, or affections for good ones. In both which cases also they are strictly applied to, and worn by, the latent loves within them.

History, and the experience of to-day, the recorded cold furies of learned debate, bear out these remarks, and reveal science not as a senate and balance for weighing the pure gold of truth, but as a duel-island on which revelation and atheism throw the sword into the scales. The battle as in old Rome will be decided not by gold, but by iron; for neither combatant can get off the island, or be bought out of the field. "Iron" is natural truth: "the Lord" will ultimately "rule the nations," that is, the evils of

men, with the power of natural truth, that is "with a rod of iron." This does not import that cold truth will prevail, for there is no such thing as cold truth, and if there were, hot men like the present race could not elicit it. But it prophesies that the truths dug out by self-love, and which become its armour-plating in the atheistical sciences, will try hot conclusions with the divine natural truth embodied in the minds of other men; and the zeal of perception and God-seeing in the latter, will overbear the adversary self, which knows no nature but its own, and after the combat, and the victory, will show where the true iron is; where the truth of the true love abides.

Nothing of this would be necessary if it were possible for science to have no motives but those of perceiving the most limited relations of dead and living nature. But this is not possible, because the makers of science are men, and men have tier over tier of faculties within them, all of which must go forth and be satisfied. The present visible aim of science is, to gain the whole world, and lose its own soul,—to comprehend all things in formulas of knowledge, and to push self thus aggrandized through the other and upper frontier, and there deify it. As this is the reigning love, the imperial ambition of self, and as indifferentism as a cloak, hot indifferentism, not impartiality, is the body of appearance turned to all appeal for peace, it is evident that the battle, the prolonged war, of these great affections must take place. And Swedenborg has done the work of showing who the combatants are; and of putting the human understanding in its right place, as the vassal of interior passions in the service of evil, and as the minister of useful and good affections

for the glory of God, and the good of man's estate. Ponder then well as a scientific organon, that saying, "Love is the life of man," the simplicity of which seems at first to have no contents, yet on both sides it unmask human nature, and unlocks human nature; and with those who desire to be regenerated, and thus to have the single eye, it corrects human sciences at their fountain springs, in the heart and the motives; and eliminates the ambition to be as gods from the possible ways of knowing nature.

The position that "love is the life of man" is correlated with all history, and runs through every ambition and pursuit that has moved in the world. The quality of the love justifies it, or condemns it. There are as many diverse affections of love as there are men and women, and each affection has its delight, which draws it on, and through which it moves. Each delight kindles the mind to coincident perceptions or self evidences. These seen in the glass of things are the truths of that state. By it the man enters his own world, or God's world, as the case may be, in the natural world. This all becomes ultimately the scientific wealth of the love; as Swedenborg calls it when in the memory, the scientific. And thus the intellect, the presumed organ of mere dry truth, is on the largest scale the private and public advocate of the greatest truths of good, or of the most monstrous falses of evil.

*Falsa mali*,—Swedenborg opposes this to *vera boni*. The word falsities does not commensurately translate the opposition.

## XCII.

## THE RULING LOVES.

No man has yet lived, save only He who knew what was in man, who has approached to Swedenborg in the knowledge of human nature. He has not shown it dramatically like Shakespear (though his books are indeed the drama of the judgments of the ages); for the divine judgments which he was commissioned to declare are out of the province of art, which may subsist before, and after, not in, the Armageddon. But the knowledge was given him with the courage to attain it. His outward character was so kindly and genial, and so peaceable, that had he not been tempered for his mission, it is difficult to account for the audacity of his exploration of human nature, of his front to evil men and women, and to collective evil societies and institutions, and of the final principles of demarcation between good and evil which reign without compromise in his works. His generalizations are the theory and truth of the world of character. Yet they are never abstractions, but are clothed upon for illustration with the history of churches, states, and individuals, with which they correlate. They go behind apparent motives to the central loves, that is lives, of mankind. Of these, the love of self is primordial; its going forth into action since the beginning, has devastated the highest regions of the human mind; and externally has constituted empire with its consequences, the love of dominion for the sake of self. Its supreme form is exhibited in religion, in the love of dominion over souls for the sake of self. In Scripture it is the

Devil; in the other life it is the diabolical hell, the deepest of all the hells, opposite, foot to foot, to the highest or the celestial heaven, which consists in love to the Lord, and love of self for the sake of the Lord. Wherever it exists, its name in correspondence is Babylon. Its most visible representative on earth at present is the papacy, the Babylon that is now being destroyed. The second ruling love is the love of the world and its possessions for the sake of self, and its aim is the capture of the whole world in the interest of the individual selfhood; the false love of place, position, honour, wealth, health, philosophies, sciences, not for use but for greed and dominance. Its derivative affections are a great family of lusts; and the exhibition of it lies in the pursuit of the world for self, and not for others; for the delight of having and holding, and not for use; for earth's sake, not for heaven's. It is the Satan of Scripture; and its final endowment and establishment is in the second or satanical hells, which are opposite to the spiritual heavens, where use to the neighbour is the king and master of life. Against this heaven it stands foot to foot. The whole world, though overruled to order, is the exhibition of it. A fearful love with no faith; fearful that if others are raised up and happier, and if the currents of worldly possession circulate, no riches will be left; it is stone-hearted: its heart holds its blood to itself, profoundly believing that if the body is alive the heart will die. As the love of dominion for self is the great ancestor of evil, so the love of the world for self is the parent of falsity. The third love is the love of pleasure, and in its more superficial compass it enchains the natural man, and in the spiritual world constitutes the natural hells which proximately communicate



with men on earth. It is antipodal to the natural heavens, where the ultimate delights of use are the happiness of the societies. All adulterous loves and perversions of sex have also their own places; and as sex is immortal in the heavens and the hells, these loves reign from limit to limit in the spiritual world; and their happiness, or unhappiness, pervades every degree. Now these classifications, acceptable as they one day will be to science, are not of the abstract philosophy of the mind, but of simple revealed light coming along the track of experience. They come out of the Word, the internal sense of which contains them. They were shown and confirmed to Swedenborg in terrible images in long visits to the hells; and he has recorded them extensively in his works, and still more visibly in his posthumous *Spiritual Diary*. There you see what human nature, what the selfhood is, stripped of all its coverings, carried out to its consequences, carried out also through its correspondences into a triple world of evil and false and voluptuous kingdoms which is human nature over again, and of which it is the core, the centre, and the plane. You see also the inevitable limitation of devilism by devilism, of satan by satan, and of pleasure useless and at the expense of mankind by pain. You see also the reign of the opposite loves in heaven, the blessedness of the celestial, the happiness of the spiritual, and the pleasures of the natural angels; and the river of these that flows from the Lord momentarily into the capacity of each man and woman for putting down the self loves which would impede the transfiguring angelic influx.

## XCIII.

SWEDENBORG AND FOURIER.

These things are given in Swedenborg, not however as generalizations, but embodied in narratives of the existing states and conditions of men and women in the heavens and the hells; for he was even friendly with both, and talked to them as a man with men. As a gross confirmation in immortality, he was permitted to see all the deceased whom he had known on earth, and it was given him to know who they had been, and what they now are. His accounts as we have said are not dramatic; they are such accounts as such a traveller could give; they are all like Swedenborg's way of receiving and showing things, and like no other man's, personality being not only the highest but the only thing that can be made use of for any purpose of revelation. Yet they are instantly translateable into the uses and truths of the open human mind. And thus this didactic man, the scoff of some artists and poets, has left behind him pictures and statues and dramas of good and evil which begin above where Shakespeare's mind ends, and descend beneath his dramatic feet into realities and caverns of tragedy which his mind, limited to earth, could not know.

It has been said of Swedenborg that his works are but repetitions about good and truth, evil and falsity, and the like abstract terms, and that they lack the interest and attestation of the variety of men and things. This is not true of his works on the whole, especially of the spiritual narrations with

which they are carefully interspersed. But it is true that human good and evil, and their amazing consequences, are his theme. And it is true that the inauguration of a New Church upon earth, is his mission. Nor of a New Church alone, but of a renovated society, which stands in apocalyptic prophecy under the name and description of the New Jerusalem. Now many have laboured—*multi sudarunt*—at the institution of a new Jerusalem, and certainly one of the greatest geniuses of modern Europe, Charles Fourier, has attempted the renewal of society upon the principles of ascertaining the contents of human nature, and then carrying them out by skilfully adapted attractions to happy combined issues, each passion for all, and all for each; and with a harmony for a result, which for a truly gifted ingenuity leaves nothing to be desired but applicability to mankind. It might seem as if he had been permitted to show by splendid work like science, by mockeries and mirages of science, a socialism the very opposite of the New Jerusalem, coming down from genius where it stops short of heaven, and is independent of regeneration. It is full of detail, clairvoyant and mighty in its dialectics against corrupt civilization. It shows the wealth to be won, and the love to be enjoyed. It characterizes the failure of common selfishness, and the necessity for a high quasi-selfishness, before the epochs of harmony can dawn. It abounds in splendid conceptions which will be adopted in the future, as of attractive against repulsive industry, and of industrial armies in place of destructive armies. In short, it is a taking world, that only wants inhabitants: but there is no man found. Now upon this No Man, who at present embraces all men, these simple Swedenborg-

substances of good and truth have to work with regenerative effect before he can constitute a society founded on any new principles. The old ones are "played out." There is nothing new in men doing what they like, and coming to the end of it, limited by death, disgust, or by other men. There would be nothing new if all men did what they like, excepting that the very limits of the hells would be visibly set up in this life; and instead of a man's house being his castle, as in happy old England, he would call upon the rocks to cover him, and would live in them for his own safe society. But positively the only new thing, the only fresh point of departure, that can be done and made on earth, is by this very "good and truth," than which there is truly nothing else in Swedenborg. The novelty, in all the day's work, of shunning all evils, not because they entail bad consequences (for that motive animally governs hell), but because they are sins against the Lord; and of doing all things as uses to the neighbour. This is the turn in principles; the revolution in human nature; and each such combat of a mind, and such stroke of a work, is a descent of a little stone of the building of that only city which is simple above human mysteries, the New Jerusalem. It is the received action of divine truth first, and then of divine good, upon the willing and striving mind.

As this truth is accepted, and as the evils, personal and administrative, which the truth brands, are avoided because the Lord hates them; and goods are done to the neighbour because they are good; regenerated men and women will be able to live under any governments, or in any kind of societies, which suit the special characters of their minds: in com-

munity, in competition, in co-operation. Nay more, as heaven is opened in such regenerative acts, and in their continuance will be generally opened, and the governments, and polities, and socialities, which subsist above will open into hearts and minds below, it is clear as noonday that the downward influx, with a delight which former genius never knew, and with a variety as of a creating hand, will shape the swift mechanism of social things, as a potter's wheel shapes clay; that the New Society thus gifted and guided will take care of itself; that forethought and money will disappear out of polity; and the largess of providence be the future.

## XCIV.

## METAPHYSICS.

One thing that comes broadly out of the psychological and pneumatological revelation of the hearts or loves of mankind as seen in their collective results in the heavens and the hells, is the unimportance of the so-called metaphysical sciences as accounts of the human being. For where a substance requires in its very nature to be corrected or regenerated before it is worth knowing, where it is rapidly in transit to an unknown end, there can be no fixed knowledge of its action until the limit of its movement is attained and known. The faculties of man stand in this case. The terms and science of regeneration, or of degeneration, are the account of them on the way: the knowledge of heaven and hell is the only metaphysic of the end. Short of this, even the list and *hortus siccus* of faculties cannot be complete, because it is in their

going forth that they are seen for what they really are; and only the illuminated eye dare see their tendencies, much more, their final states. All past metaphysics, not knowing of the spiritual world, have omitted the loves of man out of their calculation, for which reason they have been alien to history and derided by practice; they have considered men not as seeds that grow and bear fruit, but as stones that do not grow; and they have tended to fix in their studio that nature which is perforce fluent to regenerative life, or else wearing away into devastation.

Another point is, that true knowledge presses. If death were true, instead of being a mere appearance to be corrected; or if the sleep of the grave were true, as the old churches teach it, the motives to know the spiritual world would be abolished in the first case, and confused beyond extrication in the latter. But where the loves which are the lives of men are continuous, and their apparent death is their instant resurrection, and they go to their own fathers, that is to say, to the great affectional societies with which they were in correspondence by acts of life here, the conscience of every day is the metaphysic that is needed, and the knowledge of the affections of the heart is the tutor of life. Under these circumstances, a revelation, from heaven and from hell, of what the affections lead to, and of what they are, is of prime moment in the conduct of a man. And those theologies which obscure this revelation, and teach that human seeds do not grow into human trees, but are miraculously wrought into something else after ages of sleep in another way, leave human nature as they find it, but with a bias deepened to self and the world.

## XCV.

## ART.

Art, as a cherished exhibition of the faculties, also comes in here. In its various forms, in literature and the fine arts, it will always be an amusement of the cultivated races, and embody the holidays of their minds; and be measured by honesty of production, and the gift of passing nature and events through the imagination, and reproducing them, representative and ideal, and thus less temporal and mortal, in drama, in poem and in picture. But this is not the state in which the faculty of productive art can be left at the present crisis. Art is in a pause at this hour. There is material power, and taste, and purchase: great picture-dealing, and supply created by demand. But the spiritual power is lacking, and the ends of art are not accepted by artists. The belief in good purpose, not to say high and holy purpose, is as much banished for art, as the doctrine of final causes is chased out of the sciences. And yet this is the life of art, and the condition of its better inspirations. The perception of this fact belongs to the New Jerusalem. Swedenborg tells us from experience that the arts, like the sciences, subsist in the heavens, that the stage and the drama are there as well as on earth, and that in the theatre above pieces are acted "*ex quibus aliquid divinæ providentiæ elucet*,"—stories from which some movement of the divine providence shines visibly forth. This is a regenerative ray of command to be well heeded by the band of artists upon earth. They could stay where they were in former ages; now they must

either be more inspired than they have been, or degradation will be speedy. Art must accept regeneration as the means to its new gifts; it must quit amusement, and take to burden-bearing; instead of the holy families of Raphael and the past, it must freely minister in a new church to filling the receptive imagination with the beauty of the triumphs of good over evil in human affairs, and to showing the drama of the spirit and the Word through the letter of the world. It must raise mankind towards pity and love and virtue, towards the beauty of holiness, or it will sink into decrepitude.

In saying this, the fact is not overlooked, that great artists in their best works, do already show the ways of providence, the wreck of evil in its own success, and the way of good as a light for genius where inspiration may join the mind. It is impossible to read Macbeth without seeing this exemplified. But our position is that this must become the ruling spirit of art, and its secular mind be penetrated and corrected, not infringed or destroyed, by the pressure of the new responsibility to work towards public and private good. The steadfast spirit of good purpose carries no enslaving or degrading livery on its back: it is no pedant, but a mighty heart-opener and art-opener. It does not work from set morals, but from the love of God in human kind. Prayer is the proper attitude of the artist, before and often in his work; and praise after it. This cannot be if his pencil utters idle forms of things, which are for him the idle words which will be judged in the judgment day of his character.

Contrary to this, the divine right of art to do what it likes, to open its mouth and let out the blasts of its genius from wheresoever it comes, has



been pleaded of late, just as the divine right of science to do cruel evils, is now asserted. And it is contended that if art be subject to religion, it will become didactic and enthralled. Nothing of the kind need be feared. Art, as *quasi*-creative, must needs be free, and work from its own centre. But like man, it must be free for good, and not for evil; and if there is no good in it, then it must needs be rejected as standing out of the ways of true beauty. Criminal art cannot do what it likes any more than criminal man; it is in nature's jail. Inspiration with freedom comes down from above, not up from below; and whatever art, poem, picture, or drama, is inflated by hot blasts of passion, or moved by hatred of what is holy, comes out of the selfhood, and glorifies the selfhood in the work. This is essential slavery, though the poet does not feel it in this world, because he is as he thinks only his own slave. But his gratified pride shuts off influx from the inspiring spheres, and in worshipping himself in his production, his creativeness stops, and cannot be resumed. The will that art is irrespective of good, is the paralysis of art; and because such art feeds upon itself, it is ultimately the leanness of art; and may become its unappeasable hunger, foulness in its ways, and raving madness at last. Such things have been with fine minds from the power of the disappointment of the deified selfhood.

## XCVI.

## GENIUS AND INSPIRATION.

It is a mistake in the realm of art, as well as in life, to regard genius as a final gift which only

requires culture and working forth; for genius comes to an untimely end under these conditions. The first genius is such a gift, but the continuity of genius implies its subjugation and regeneration, after which its inspiration is given. All persons are men or women of genius in some department, and their genius is the first spring and aptitude and delight of their minds; but for the most part they die out into commonplace, and seek from without the second excitement of their lives. This is inevitable, unless the genius itself, kept in industry, at some point undergoes conversion to God, to disinterested use, and works for mankind. Then its inspiration, and we may say immortality, begins; and it works on with no mind that there is any death, or that its function will be arrested, or be otherwise than raised when the man is transplanted into the spiritual world. It is a mighty thing for genius to work under this sense of deathlessness, the opposite to the love of fame which works for immortality here below where immortality is mortal. Swedenborg is a case in point of this second birth and second coming of genius in a man. After a life of great labours in his mining office and at his desk, during which his thought explored, and his pen gave forth, a vast way of truths in the physical sciences, always with the end of use in view, he at length seemed to be on the point of attaining the object which had been latent in his heart from early years, a complete view of psychology in physiology; or of the mode of the soul's habitation in the organism of the body. Here his transcendent genius had done its work, and of itself could go no further. But the main thing had happened; the genius had been disciplined and had become converted in the process;

and was a prepared instrument for a new genius evoked by a divine illumination. At the age of 55, he again became a little child, and received the kingdom of heaven as a little child. After the great series of works done in his first life, he grew up again through a second youth and manhood in a series of works incomparably important, produced his crowning volume, the *True Christian Religion*, at 84 years of age; and then passed out in mature manhood into his latent immortal youth. There was no second childhood except as a new and more innocent spring of a constantly replenished power. Of course he had a special mission; but then his case and achievement is a herald and a type of what will be given to all men who will accept God's missions. He drank, as we may drink, of the ascertained fountain of youth, of which if genius drinks not, it dies out, but if it drinks well it will have two lives here, and then live for ever.

There is a time when every selfhood is baffled by its own accomplishments, and sees their end; that is God's opportunity; and the life must then be converted and re-inspired, or decay.

## XCVII.

### SWEDENBORG FOUNDS A NEW SANITY.

The world has tried hard to show in Swedenborg's exalted case, that this future life beyond his selfhood was a state of insanity, and that a brain fever stood at its beginning, and accounted for the results. Whether he ever had a fever, or not, may be doubt-

ful, but it rests on no record more authentic than a letter written long after the alleged event, by an active adversary of his doctrine, a clergyman of the Swedish Church. In receiving so great a commission, in submitting his faculties to open bodily into the spiritual world, in the presence, and often collision, of two worlds in his mind and his senses, it is not possible that his bearing could be understood by the people about him, or that his enemies should not attribute the unusual in him to madness. If it were granted that all his state were true, it could not look sane to this world's prejudice and sensuality. Besides which, no state, except to a cruel mind, binds any man beyond its own continuance. If phrenitis had stricken Shakespear just before he produced *Hamlet*, no one but a mad doctor who would retain all good patients for life under lock and key for pay, would aver that the Hamlet and all the series of subsequent plays were the result of the brain fever. If they exhibited plain traces of derangement to non-specialists who had no interest in coining insanity into cash, the fever might have had to do with it; but if they were more sane to the end, the fever would be forgotten by the critics, or be adjudged to be itself a fight with some insanity which had hitherto marred the brain, and was then victoriously put aside. It may be doubted whether this victory over some deep self-love, standing at the beginning of a new career for men, ever happens without a great pause of nature, and shuddering of her old privileges and organs. The most of men, especially mad doctors, can bear change so little, that a new idea makes them mad for a time, until they can cushion and ignore it. And yet here, regardless of their own experience,

they expect the most capacious intellect that history can produce, to stand without a stagger when all its state is overthrown, and the Lord visible in Divine Humanity confronts it, and says in it, "I make all things new."

Fie upon the poor mad doctors that they do not better remember and correlate their own little experience with the vast case of the opening of a Swedenborg! Fie upon a medical profession, which cannot admit a ray of new light without tetanus, or swallow a drop of the waters of new truth without a spasm of hydrophobia!

There is indeed every fact to show that Swedenborg grew continuously more sane from his youth upwards, and more addicted to practical ends of use. In his earlier works, before his manifest divine commission, there is the ambition of an easily great man delighting and breathing in his power. There is mighty speculation in quest of truth. If it were possible, there is a noble selfhood; eloquence second to none in the Latin language, and clothing thoughts that traverse physics only to "wander through eternity." In his theological works, this ceases; there is no transition, but a new plane, of style; extreme unadorned simplicity; imagination utterly gone before spiritual reality; imagination gone out of the very words, which carry only spiritual intellectual forces adequate to bring down the new truths to mankind. The style is calm and translucent. There is no more speculation, or love of truth for its own sake, but commanding statements of truth for the sake of good. There is not, so far as the present writer is aware, a paragraph of Swedenborg's theological works, whether published by himself, or posthumous, that has any other end

and object than to make men and women more personally responsible for their actions here, and thuswise more capable of receiving happiness hereafter. Self-help as a condition, and the Lord's help not before but afterwards, is a sum and substance of his writings.

The truth is that in Swedenborg's case, the medicine of lunacy, extended as it is to various parts of psychology, has fallen upon a stone which breaks it in two, and if care be not taken, the stone will fall upon it, and grind it to powder. It is already in two in this wise. Hitherto it has covered the ground not only of whether persons are in a fit state to take care of themselves and their property, and to be safe neighbours to other people, but also of what mental and spiritual beliefs, and actions and determinations founded upon them, are fit to be tolerated in legalized society. Medicine grasps ambitiously at both these very different branches of power. The first part is its legitimate walk, and it is fairly in the witness-box there, though not in the judgment-seat; and when the insane have fallen out of domestic and civil life, they belong to the love of the state; the heads of asylums should be wise laymen appointed by the state; there ought to be no motives of income attached to their keeping, but salaried medical superintendence under lay superintendence; as it is in the United States. Insanity should be no merchandise, and greed lay no speculative hand upon it. Thus specialism, always a snare to itself, and a danger to others, should be limited by common sense; but with all this, medical men are necessarily in evidence, and in attendance, in practically manifest insanity. But with regard to the second walk, through the cases of new and therefore necessarily

singular beliefs, experiences, peculiar powers, openings of the spiritual world, healing by prayer, and spiritual things generally, medical men have no more to do with these things than shoemakers have. Truly all men have to do with such things, but only in making up their minds one way or another about them. They have power over them, in themselves, and can accept or reject them if they please; but of public power they ought not to have, and in time will not have, one finger. Prejudiced from their legitimate point of view of abnormal states which are insanities, they too easily extend it to all states out of their very small norm, and adjudge these as insanities also. Madness with them is the disease of the day, and they hunt for it everywhere; just as a cancer specialist said to the writer, "Cancer is the disease of the day." Let them therefore be limited; for their hands are tamed to the dye they work in, and they want the restraint of law to keep them within bounds with real and convalescent lunatics, and to fence them in and away from new spiritual powers granted from time to time to mankind, and which they would ignorantly imprison and stamp out if England would let them.

It is incontestable that if mad doctors, and medical orthodoxy, as we have them now, could have had their own way at the time, the leading persons of the Old and New Testaments would have been in asylums; the Psalms and the Prophets would not have been written; the Lord's life on earth would have been stopped in His early years; not a miracle of His healings would have been permitted to be done, or if done, would have transpired; but the great seal of medical orthodoxy would have been set upon the grave of divine revelation. In fact it was

so set, for the orthodoxy which did that deed was embrasive; though when the stone was rolled away by the angel, the broken little seal is not mentioned. Medicine is now attempting the same sealing with another revelation in the person of Swedenborg. But he too, with civil and religious liberty for the angel who rolls away his medical gravestone, rises upwards, and survives in unimpeachable sanity, and will be regarded in time as the first of the fathers of a new healing. In the meantime, his life and works break the political case of lunacy in two; into the lunacy of patients, which it belongs to the doctors to treat, and the state to hold; and into the lunacy of the doctors themselves, who require to be confined by law and public opinion within their own boundaries of externed attendance on asylums. The third term, the spiritual man, and his ever new life and liberty, triumphs out of all question.

## XCVIII.

## PRAYER AND MIRACLE.

A crucifying test on a kindred subject has been proposed by an eminent surgeon. It is this. Whereas the prayer of faith has been said to heal the sick, let a prayer-ward in a hospital be devoted to one set of patients, and an orthodox ward for treatment be devoted to a second set; and let the result be taken as conclusive for, or against, prayer; against which, by the by, the proposer concludes from the beginning. The plan has difficulties, and for him, dangers. He presupposes for the occasion,



that the prayer of faith is so common an exercise that it may be offered up by any person almost indifferently : whereas prayer for the good of others with a practical belief that it will be answered, is at least as rare as large rubies. Moreover, the faith may be well intentioned, but may not be enough. The history upon which all such prayer proceeds is the New Testament, which records the cure of many grievous diseases by the Lord Himself, and a promise that under conditions His method shall be extended to His followers. But among the followers there was a case where their prayer was of no avail : a case of possession of which He said, "This kind goeth not out but by prayer and fasting." An unselfish life, a skill of preparation for the prayer, much more difficult to obtain than any medical qualification, was here postulated as the condition of the prayer treatment. Without this the prayer-ward would afford no trial, and the failure of the prayers would conclude nothing. Moreover, the motives imposed upon the prayer-ward would not be divinely single, but professional and double; they would be entered by competition from the love of power, which despoils the direct humanity of every calling. They would have in them anxiety for victory, and not simple love of healing suffering men and women. The heads of that house would hate prayer, most of all if it cured, and attribute the cure to nature and fancy. Such an experiment may indeed be made, but for these reasons, it is null and void. And it could have no correlation with, or reaction of disproof over, the early Christian times.

A somewhat parallel thing was tried, if the author remembers rightly, by Andral with regard to homœopathy. He heard of that then new treat-

ment, and resolved to test it practically. He devoted a ward in a Paris hospital to the trial. He went round the ward, and gave each patient what he conceived to be the right homœopathic remedy according to the book, for his special case. He recorded the results, and found that they were virtually *nil*. And he concluded accordingly against homœopathy. In this he assumed that homœopathy, which is certainly a more difficult art to acquire and practise than the old medicine, had been mastered by himself instantaneously. Also that it had been so mastered in the face of motives conflicting with it mortally in his own mind; and under these circumstances had a fair trial. And that the requisite perseverance, impossible in such a case, had been given to the treatment. The truth is, there was no homœopathy in the events, but only the selfhood of the professor. In the prayer-treatment proposed by the surgeon, there lies the same regnant quality.

So you may see a railway navigator versed in the clay of an embankment, provide himself with sculptor's tools, and make images of men out of his familiar materials; and not liking the look of his creatures, yet never blame himself, but proclaim that the art itself is a failure, and that he has no opinion of sculpture.

*The New Medicine.*—It is therefore important in regard to things out of the common rule, as spiritual powers coming down into nature are, to acknowledge their conditions; and to notice if those conditions are extant at the present day. The condition of the Lord's miracles was a divine man, who performed them as spiritual uses which could not be done without for His ends. At the time of their doing, He

was penetrating heaven, and subjugating hell, and his victories went out into suffering humanity, and cleared away disease from their path. They were correspondences and ultimations of similar spiritual victories, and hence inevitable correlations. But these conditions are far from the wards of London hospitals. Yet he promised similar powers to his regenerated followers. The practical corollary seems to be, that the state of medicine will mark by ultimate signs the state of the Lord's New Church in mankind. That colleges and privileged bodies will less and less include it. That all tendency towards the methods of the New Testament will be accepted as instalments of a passing day. Therefore that gentleness of every kind will supersede force. That courage and perseverance with simple things will forbid casual violence and recklessness. That the prayer of faith will come into the sick-room on the quiet feet of humility, with heaven's raised right hand of power. That its exercise will be a twofold experiment, on the patient, and on the minister, and reveal the spiritual condition of the latter especially, and give him his daily diploma. That ultimately, regenerating personality will be recognized as a special power, and will communicate health, not from itself, but by a divine fiat. This seems to be the road from the present gross systems; and this the goal to which not those systems, but God's providence in and over health, is tending.

A few words may here be said on prayer itself. The atheists have unexperimentally assumed, that the prayer of a man who believes in God and loves Him, can be tested and measured as a fact and as a power by a mind which resolutely believes in no god. That is a physical mistake. The two brains in the

region of prayer have nothing in common. They intimately repudiate each other. Prayer, constant prayer, in a mind, when answered below by a corresponding life in the day's work, opens the mind to God, and in full trust communes with Him as a divine friend, and brings on, and brings down, new states in that mind which alter it entirely. It is as real a labour and toil as any work of the hands, and the whole machinery of conscious existence is the field which it engineers. If a railway embankment is true, worked by men out of common clay, vast prolonged states of ordinary mind raised here and levelled there by earnest prayers, are also true of the outer faculties manipulated by the inner; of the grosser man reconstructed by the finer; and of the inner man soliciting the mercy of the divine man. The effects of prayer are therefore correlated in their reality with all good brain-work and handiwork. The prayer that moves mountains is not ejaculation with no antecedent life, but exalted life from foregone divine inward engineering. Prayer is also correlate with all human want and mercy. Only it stands alone as opening us in regeneration to the very succour of God. The atheists deny these positions; the Word affirms them. Happily the arsenal of the two is incommensurate; there is infinite affirmation possible, and actual; and faith, however feeble and unenlightened now, gradual in its formation like the world, has God for its Father, and the future of the world in which to put resistance aside, and to come into its kingdom.

It is often said and thought that spiritual exercises cannot alter the laws of nature, and that prayer cannot influence Him who is the same yesterday, to-day, and for ever. Neither of these

positions is practically true as an argument against prayer. In the first place there is no experience about either excepting that which is extant in the Bible, and in religious history; and that experience denies both these negatives. The history of unfaith contains no miracles; it also possesses no mind towards them; not even a common critical mind; for it stands back to back to the history of faith. Say rather it stands foot to foot, and reacts against the possibility of the fruits of faith with constant exact resolutions of the will. We have therefore to learn from the Bible what the case is about miracles by and from the Divine Man, and to study the sense in which they are alterations of the laws of nature. Clearly no divine miracle is a breach of the divine order. If it exists in nature, it is a suspension of her order in personal presence of a higher law. Let us take an inward miracle as an example. Suppose a mind all compacted of selfish motives, and working for selfish ends. The objects of such a mind are its laws of nature. It can all be accounted for upon those laws, and in itself, besides those laws, and itself, there is nothing consciously present. The spirit of God, in His mercy, touches the surface of its freewill, and a revelation of its state, and a new perception, is produced. A divine little truth is received which contradicts all those laws of nature, and perhaps the smallest and least vigorous of their facts is vanquished for a moment. A law of that mind's nature is here suspended by the man's obedience to a higher law. And the process may go on until more or less of the ground of the man is penetrated by the miraculous agency of self-denial, and gained for unselfishness. The possibility of the miracle

was latent all the time in the fact that there was some vital remainder in the person which had God near it; and which intimately acknowledged the impact of the truth from without, and forced the man to obey it. But in such a miracle there is neither disorder, nor mystery, for both of these begin to be abolished by it in the character.

The Lord's action upon earth was an action like this upon His own humanity, in organ after organ, and in faculty after faculty, until its selfhood in every detail was abolished, and the humanity glorified. His body, for divine purposes, became divine. It was also such an action upon other men, and when their states, of evil and disease, conflicted with it, His spoken word, and His right hand, suspended those states. And it was such an action upon outward nature. For when nature's substances and supplies did not meet the Lord's necessities, they were modified or enlarged by His demand to the measure of those necessities. His promise is that those who really follow Him, shall have greater powers than He put in force. If they have not had those powers, the inference is that men have not followed Him. The substantiated miracle is in no way invalidated by the fact, that other men, under quite different conditions, cannot enact such miracles. A church replete with loaves and fishes, and without the Lord in the midst, is not only different but alien to a hungry flock in the wilderness with Jesus Christ present, His disciples bringing forth the five small fishes and two loaves of their acknowledged poverty, the want of multiplication coming to His divine heart, which increased both the substances and laws of nature for the need of His famishing people. The Lord has added divine unselfishness as a productive and

administrative power to the laws of supply; when it is in them, they are and will be in so far miraculous; that is to say, they will wonderfully suspend, for divine uses alone, the fluxion of forms, and the course of events; when that unselfishness is not there, nature, unaddressed by Him, takes the usual course; and events follow in their fate which also is of His laws, usual now, not usual under different personal circumstances.

The analogue and correlate of such miracles exists in the very order and subordination of nature, so that the external world naturally expects and owns them. The first retreat of the solar fire from its accomplished mission, the first permitted condensation of things, leaves the mineral kingdom standing by itself, but impregnated with the future. The vegetable kingdom then appears, with a higher law in it, and lifts the mineral beyond itself into functions marvellously beyond stones and metals. No mind educated on the latter alone could admit without experience the facts of seed and growth. The animal kingdom comes again with a higher law; and life lives and moves where before it was rooted to the earth and grew, and would die of local motion. The natural man comes again with a higher power of law; the precedent kingdoms are marvellously wrought into his body and his will, and subjugated by mental forces which penetrate and humanize them. The process does not end here; the spiritual man claims a new kingdom; a new ascendancy; and introduces laws which suspend the previous courses, wants and selfhoods of mere nature. He imparts a new gravitation, not to earth, matter and pleasure, but to God in daily earthly duty. The spiritual world is a new kingdom again; and when it appears in nature for its uses, it sus-

pends all ordinations below it in its own supreme interest, and uses them for its ends. It does not destroy them, as the vegetable does not destroy the mineral, but builds it into plant and tree, and into functions of growth and reproduction. If there were no spiritual world, the series of natural miracles, vegetable, animal, and human, imposed upon the mineral common-place, would be complete in the ordinary mortal man. But as there is a spiritual world, it is not possible that its manifestations and subjugations should do other than suspend the laws of nature where it touches them. Its laws are those of instantaneous creation; coming down into the theatre of nature, they become laws of instantaneous creation there also. Just as the vegetable law and personality coming by seed into minerals, make them vegetable; and as the human law coming into horses, cows, and sheep makes them domestic. The anti-miracle men do not know that there is a world of laws pressing upon the heart and lungs of nature, and aspiring to raise it into new breaths; they think that a miracle-worker is some deluded private will juggling with things; whereas the Sun of suns, and Jehovah therein, is the pressure behind divine miracles; and the spiritual world forceful upon the natural attests the pressure by usual miracles of creation in every sphere.

The extent of miracle, depending as it obviously does upon its divine uses, finds also a correlation and as it were a common sense in the impregnation of the lower kingdoms of nature by the higher. The seed in the soil, which is to be the marvel of the soil, does not build up all the ground into plants and trees, but a very small part of it; as the soil itself is a small film on the great mineral ball of earth. So



the next kingdom, the animal, though mainly living on the vegetable, lives in it but does not consume it; or the animal would perish by having eaten its own basis of support. Nor does man, who consumes and modifies what is beneath him, take his food, or extend his power, so as to be destructive, but while cultivating all and feeding upon all, and modifying all, he introduces husbandry and planting, and renovates the fields on which he lives by agricultural arts. Thus no danger but perpetuity and increase, arise from the subjugation of the lower planes by the higher, and from the appearance of the higher and less material laws, apparitionally, in the lower. And the case is the same with the spiritual kingdom, obviously more vast than all below it; more vast for two reasons: 1. It is nearer to the Lord, who is infinite and eternal; he clothes Himself with it, and it represents dimension in its essence and first magnitude; a dimension of which space is the contracted copy. 2. Humanly, this kingdom receives all ages and nations of men and women into its arms, and is therefore, for its ends of use, as much bigger than nature, as all ages now and for ever onwards are bigger than one generation. This great kingdom comes upon and in nature, or rather upon and in the natural man, as he comes upon the animal, the vegetable, and the mineral; and its pressure is personal revelation; and personal miracle if needed when a new power is to be instituted. Even from all below, it might be expected and foretold that it would do so. It is in the order of nature that it should. Its revelation, and legislation over men, are not in the order of nature, until human nature is subdued to it. That is, because every kingdom has its own laws, and

these have their own manifestation. There is nothing more alien to the nature of man in the spiritual world at any time when the Lord pleases being manifested in him and through him, than there is to the mineral in the vegetable being manifested in it and through it; or than there is to the vegetable in the animal moving through its forms. Each higher kingdom may be said to live and move in the awe and astonishment of the kingdoms below it. But man, having freewill, has the power of denying the unselfish kingdom above himself; whereas the lower natures are bound to accept their lords, and carry them out into uses. This is why man of to-day will have no miracles unless he does them himself. Now he cannot do them himself, because self is common human clay, a genius always dying out. It is the Lord moving in the spiritual world upon the natural, who alone does miracles; and this, when they are needed.

Physicists, who are wardens of the order of nature, and would mend and patch any "rendings of the skyey roof," lest their world be cracked, may be consoled against the probability that any large part of her domain will at present be the theatre of the manifestation of spiritual laws. Powers and matters are obverse in nature. Mineral matter, and aerial, and etherial, are immense compared to vegetation; and yet were it spread out, and vegetation could get upon it, all would be lifted into one great Yggdrasil or world tree. But the fire inside matter, for divine ends, protects it in its globes. And life, if it could compass this Yggdrasil, would not merely, as it is said in Edda, gnaw its roots and prey upon its branches and its top, but would swallow it up. Animal life however is proportionally limited as

compared to vegetable; it is more destructible than plant life; it destroys itself, and the course of things destroys it. Its power is immense: its weight of matter is relatively small. So the human race has in it a love of possession and domination which would send man into the centre of the earth, and over the solar system, if he could get there; and "mine and thine" would parcel out the abyss and the firmament into freehold, leasehold, and copyhold estates. But the weight of things mercifully says nay. Vast as the direct empire of man over nature is, it is as nothing to nature herself, but merely crops the summits of her grass-fields. The spiritual world, in all late history, perhaps in all history, likewise merely touches the summits of human personality and faculty, reveals itself to them, appears in them, and so far as they will, modifies them; but does not tyrannically invade them, or do more than converse, sometimes by miracle, with their freewill. This freewill is deflected and correlated all the way down; in the fierceness of the undomesticable animal; in the untamed luxuriance of plant and forest and the great elbows of growth; in the inscrutable central earth; and in the distance of suns and planets. It is forced to permit the connexion of things, by which one kingdom lays hold of another, and the broods of nature are born; but the greater part of each kingdom possesses itself, and is not directly meddled with by its superiors.

These things are attested on the map, and the small extent geographically of the theatre of revelation, in point of fact, the Holy Land, shows that the hand of God touches the creation directly on a small point, and with ordered intent. The Holy Land for long ages had been the theatre of the church and of

the written Word; it was introduced into the framework of divine correspondence, and being representatively, not really, a divine land, there the Lord was born as it were into the externals of His own Word. It was in one family and in one land only that this contact of God with man took place.

This smallness of contact is also visible in the events of human life. There is hardly a man, if he is fair to himself, who has not some experiences in his own person which belong to the supernatural degree; hardly a family which has not well-verified accounts of visions beyond dreams, of inward admonitions, of voices, of signs before death, of apparitions, and the like, among its members. But such things in the sum of life, though influential, are small in their extent; and out of command of those who experience them. They come and go, and are at present unaccountable. It seems that the spiritual world, the life of which is God's providence, touches with these rare and sparse and yet universal events all human creatures, and keeps up, by a delicate nexus of superior rays, an involuntary sympathetic system of recognition of a life after death; excepting in those who carefully hate and extinguish the rays. But the touch is so small compared to the mass, that the freewill can do what it likes, and subsist either in denial or in affirmation.

A deduction may be that the upper planes of creation are always vaster in power than the lower; that the spiritual is solidly mightier and more extended than the natural; and that, looked at from above downwards, creation is a pyramidal spire diminishing to a point, which point is matter, space and time, with the men and women that they contain for the day. Also that the higher planes are divinely

restricted from acting with force upon the lower except by induction of correspondences and unperceived influx; and excepting also by suspensions of natural laws where such are functionally needed to preserve the integrity and renew the life of the whole. Revelation, the Word, the incarnation, spiritual manifestations universal, are such connexions; they are above nature and creation, and they exist.

Prayer stands recorded as a considerable cause and means of divine interlocutions, and historically, as well as in the Word, nothing is better attested than its efficacy when the conditions of efficacy are present. Yet scientists think to-day, that if there be a God, He is unalterable, that He changes His face for no solicitation, that consequently all events take their natural course, and that prayer is a nullity as an appeal to the divine nature. They say it may alter the praying man, but by no means the great Being prayed to. Certainly it does alter him who prays, and alters him often supremely, changing despair into hope, confusion into steady light, timidity into confidence, cowardice into courage, hatred into love, and the genius of compromise into the spirit of martyrdom. In short, it makes men of those who were not men, it changes ignoble conditions into the highest figures and occasions which the world has seen. And always, in the very height of these, the utterance is, "Not unto us, Lord, not unto us, but unto Thy holy name be the praise." The inspiration of the successful prayer state is, that it is not a success of the art of the self-hood, not a pious fraud of *ego* practised upon *ego*, but a divine gate between the Lord and man opened by the human prayer. That He stands at the door and knocks. When Jesus prayed in His dire temptation, an angel was

present strengthening Him; a visible supernatural minister and form of the Father. It is therefore plain, from all the facts alleged in the case, that prayer, as a benefit and a blessing, and as a wonder-worker when needed, does not belong to the self-hood, but is a real relation appointed between God and man; and that its masterly virtues do not stand, or subsist, upon the platform of human delusion. Virtue comes out of the hem of its garments, and virtue does not come from the person of sham.

There is no experience to contradict this; no professor praying as a dodge has ever bettered his case, or proved his point; though it is on record that scoffing has been overmastered by prayer, and an altered mind come to the man on his knees. For the divine mercy loses no occasion to regenerate. In this case it is not the imposture which succeeds, but the imposture which recedes like a beaten demon before a new point of sincerity opened, with some permission of his own, in the praying man.

But is it true in any good sense that the Lord is unalterable? To say that He has created the world and its laws, and that those laws are permanent; and that the whole goes on now as a vast working machine without Him, is to ignore the history of all religions, and the experience and minds of their votaries; and simply to attend to natural and physical sequences of things. It puts whatever is truly human out of court. Moreover it is a mere hypothesis, not suggested by nature, and repulsive to theology. There is no experience, and no likelihood, of laws enacted by an intellect, going on when that intellect, in this case, all intellect, has abstracted itself, and is averted from the laws. Such laws are fetishes. The honest meaning of the thought is,

that there is no God. But assuming the sum, not the half, of things, religion and nature, God is the Author of both. His laws in nature are for existence. His religion in nature is for heavenly existence, in the salvation of the human race. Reason, by Him opened, attests that in Himself He is infinite and eternal, the same yesterday, to-day, and for ever. But he does not exist only in Himself; He has spoken creation into being; and spoken the Word to man to guide his being. He has connected man to Himself by creation and revelation. On the side which he turns to man, called love and mercy, He alters his face to every condition of his creature. He would be no Lord if He did not govern, no supremely wise Lord unless He governed according to the momentaneous state of His subjects. He would be a mineral, not a deity, unless He were in *rapport* with the affections and needs of His people. God alters every moment, or He would not be unalterably wise and unalterably loving. Every perpetuated law is an everlasting alteration according to the circumstances of the case. The sum of instantaneous alterations is the law in process. There is no law in statement but the divine wisdom, and circumstances are its field: man makes formulas, but nature is not ruled by formulas, though pieces of her may be skilfully brought under them for a time by human minds. The course of nature is according to the statesmanship of the Lord. He is present to every human mind, especially in its depths, its struggles, and its troubles; and continually working, by influences and events, to lead and open it to Himself. He is the brain of the brain, and the heart of the heart, of humanity. He is the only Man. How then shall He not divinely change to

meet every want of His creatures? In short, He could not be infinite, eternal and unchangeable unless He dealt in detail ineffable with every contingency and every course of mankind and the world; unless He played upon every moment of every mind with the stops of His fingers.

In human affairs, the higher every man is in function from true exaltation of character, the more fixed in his principles, and the more far-seeing, and the more powerful the legislation which issues from him, the more the action under him changes to suit the national freedom which he guides, and his face of each day is a modification suited to the whole face of affairs. The day when there is no change in him and from him according to the wide want and woe beneath him,—that day he dies to office, and mortal change passes over him. His public essence alters when his heart curdles, or his wide hands fall into disuse. The simile is applicable to the Lord, from whom all power comes. He is the Lord because He rules yesterday, to-day, and for ever; and in so ruling has a different nexus or connection with every hour since the first.

Love means this, and mercy means it, and wisdom means it, and truth means it. And these are the divine things which must be thought of, or God is not thought of. In no sense that metaphysicians and physicians mean, is God infinite and eternal, or God at all. He is not a time before time, for there is no such time. He is not a space within space, or around space; for such space is non-existent. The scientific brain has no experience of infinite and eternal and unalterable, and practises self-deception when it insinuates infinity into a subject on the basis of a yard-measure, and brings eternity out of a



clock. The religious brain\* has revelation of these things where otherwise it could have no experience, and faculty to comprehend them born in the rational mind where revelation meets and enlarges inward and outward experience. The sum is that the Lord is present to us, and when we will, conjoined with us, by His divine humanity: and therein, hears every prayer, and administers its efficacy, such as it is, according to the true need of the person praying.

The more obdurate a man is, the more he does not alter; and the harder his heart, the more like he is to the unchangeable god of the physicists. In this state wisdom says to him, Change, and regenerate thyself, or woe be unto thee!

Every case of answer to prayer stands on its own evidence; the right of churches to pray for rain, or of persons to solicit private and worldly blessings, are details which spiritual wisdom alone can settle; and about which religious experience when it comes will have something to say; but in the meantime the evidence that the Lord commands prayer, and hears prayer, and that prayer is the first and highest act of the human mind, which brings supernal help, and re-creates man, overbears the other side of the question, and will overbear it to the end. It will not however overcome the other position, which stands on the fancy that God hears no prayer, because it is not the intellect but the heart which decides against praying, and the heart is unsearchable, and being the love and the will, has been made from the first unassailable, except by a new choice exercised by the man himself.

\* A little boy said to his mother, "Mamma, how big is God? Is He as big as an elephant?" "My dear," she answered, "He is no bigger than you. It is His love and goodness which are so great."

This matter of freewill comes up continually, and is the explanation of what without it is dark. If all were mere nature, with fate flowing through its main lines and its contingencies, God, or fate, would then be everywhere, and prayer would be but a drop in the unalterable river; but as freewill is posed, and poised, at the top, man being that freewill, the fate of good, which comes from God, is in man's hands. Now freewill is a constant appearance communicated, by which responsibility is appropriated, and good and evil. Being given momentarily, thus the appearance of separate identity being given, God is creating and upholding man in every second of time, and continually restoring the vanishing freewill, that conscience may exist, and regeneration be possible; and this goes on for ever, in heaven, and in hell. Hence the presence of God is the life of man, because it is the Sun whose ray is freewill; and the alterations of that presence require to be as constant as the man's varying determinations. Nothing changes those determinations so intimately as fervent prayer from the will flowing from, and followed by, the beginnings of a better life. And hence such prayer changes God's action every moment.

This is as experimental as the acquisition of any of the sciences. Try it, and you will see: reason about it, and against it, and do not try it, and you will not see.

## XCIX.

### SOURCES AGAINST PRAYER.

Where do the scientists find the God, or the force, that is averse from prayer; and how do they confirm

their point of negation? As nature is unknown to them at both ends, the negation is not a scientific position. Behind protoplasm, and behind the grave, and all over the arc of life, there may be a divine ordainer and hearer of prayer for aught that they can say to the contrary, for their large "unknown" may contain Him. They cannot build here upon the God of Holy Scripture, who is the same yesterday, to-day, and for ever; for they do not accept God from Scripture; the sameness predicated of whom is the assertion of His permanent divinity immanent in continual adaptations of revelation since the beginning. Moreover, no known force, form or mode of nature, upon any analysis yet made, yields up fate as a limit; and yet fate must be the proved upshot of all things before a personal creator can be eliminated from the world. Therefore scientism cannot make deafness to prayer out of any observed phenomena. Nor can the metaphysical abstraction, the infinite and eternal, presumed behind the finite and temporal, be the thing that does not hear prayer; for it again is the unknown, and cannot supply a scientific negation, though it may easily yield a negation of definition. You may conjure negation into it, and then get negation out of it, but that is all. Such an infinite and eternal is unnecessary unless it projects the world and all that is within it into being, and unless it is pressed upon the human mind; and if it does these two things, its creativeness touches the variable, is the variable in cause, is reacted upon by the variable, and acts according to it, especially in such a profound changer of men as earnest prayer is. Therefore scientism has no rational or experimental, no objective or subjective ground, for the hypothesis, that prayer is a

foolishness of the uninstructed mind. The belief is absolutely without a basis that the Vulcan or rather the volcano of creation is irresistible; and that the Lord's Prayer, like Prometheus Bound, is a puppet in the blacksmith hands of Strength and Force. The preliminary denial of God is the derision of prayer; and at this day specifically the denial of the Lord's Divine Humanity. For His humanity is tender and responsive over His whole creation, and He would appear visibly helpful every moment if man's free-will did not intervene, and had not to be considered in the first place. It is, as we have just said before, the conservation of this freewill that makes Him seemingly absent nearly always, and that renders it necessary for man to strive and struggle towards Him before the will can be helped by Him without impairing its life. The wrestlings of prayer, in which the new freedom conquers the old, and the new man is born, are mighty means whereby man helps himself, God helping him.

In the circulation of evils and fables, the paralysis of prayer occupies theological as well as natural scientism. The dogma of false immutability accompanies it into the churches; and betokens that fate, and not the Divine Humanity, and man's free-will, are at their centre. Prayer loses its efficacy then, and falls into denial. The axioms of this state are written up on high. "As it was in the beginning, is now, and ever shall be;" says the immutable and infallible Papacy. "*Quod semper, quod ubique, quod ab omnibus,*" say the arrested churches. The Protestant doctrine of predestination, and the doctrine of philosophical necessity, are stones in the same scientific arch, possibly near its foundations. The doctrine of scientism that prayer is a

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nothing, is a drain and effluvium from these fevers of the churches; its immovable fate, force or god, or universal all, are a fancy; but they are near its fountain-head, they feed it with delirium of self-conceit, and grievously invalidate its commerce with nature.

## C.

## PERMISSIONS.

There is something stupendous in the withdrawals of the Almighty that every man may be a person, and find himself somebody. If we reasoned *à priori*, we might suppose that men could hardly exist who because they have found out large fields of small exactitudes in the sciences, straightway exult over Moses and the prophets and the Lord Himself, as bygone mistakes, because they were not microscopists, protoplasmists, and violationists. We might have contended that want of shame had no such depths. That a few words of Scripture infinitely out of the production of such men, would have burnt up their poor abstractions, and left them wailing, "Fools that we are." But the reverse is the fact. Insignificance is allowed to fill the world, when men please; no force is used to compel men to recognize the divine light as any other than a match to kindle the wick of science, and then to be thrown blackened on the ground. Mercy is in revelation, and hides it from being revelation to those who hate it. Yet it is the increasing duty of all who think otherwise to come down to their brethren on the plane of atheistical science; to

approach their states; and lovingly to combat with them, wonderfully as they are by the Lord permitted to exist.

## CI.

## PRAYER AND INFLUX.

Coming lower down, the analogies of prayer range through living nature, and mercy in many ways is besought by all the creatures. The dog muzzled in the violation trough, and his cry prevented, wags his tail as the last motion by which he asks for mercy where there is no mercy, where the "unalterable" steel heart of the scientists is supreme. - He asks for a Mercy that will surely come. And prayer is peaceably correlated with the solicitation of the domestic animals to man for sustenance and protection; the intensity of this fact is the measure of domestication. It is the relation of natural history to God, whose Psalmist says, "The eyes of all wait upon Thee." The prayers of the eyes of the creatures! It is correlated universally in human nature, where all that is lower is in one continual conscious or unconscious solicitation to those who are higher. And public and private conscience exist as they with instant wisdom own the claim, and grant and work out the prayer. So that man with his dependencies, even apart from God, subsists by prayer. And whoso is out of it, and keeps out, is in the stone-hearted abyss already.

In conclusion, it has now been seen, that God, having created the universe, has His hand upon it from its origin, and continually. That a god who does not hear prayer and intervene visibly or invisibly in human affairs, in which freewill of his



own imparting, prescribes his own divine limits, is unknown to revelation, to personal experience where there is experiment, to history and to natural history. That the existence of an atheist god is supported by nothing in nature or man; and at this day is the culminating juggle of hell practised upon the willing credulity of scientists.

This not meant coarsely, although the terms are final. They are necessarily so, because since the last judgment, heaven and hell have been opened as factors in human thought first; and afterwards, in affairs; and there is no closing the gates of influx any longer. Not mere good and evil of circumstance will be pleaded in the future wars of faith and practice, but open heaven and open hell. The laws of both can be appealed to, because the laws of both have been made manifest. Self, once regarded as merely natural, is now known and declared to be diabolical. This, in its whole compass, is a new knowledge and a new point of departure for mankind. It will sharpen every sword on both sides, and heart will meet heart in affirmation and denial; in inward religious war as well as in outward. It will penetrate into Parliament, and whether tacitly or openly, be the inmost platform of action, and the new demand of duty; the new target of the parliamentary scoffer and atheist. It will bring the Bible into the Magna Charta of the rights of rich and poor, and it will constitute the right of prayer into one of the rights of Parliament, without which its needed light cannot be obtained, or its true business be carried on. Not abrogating the old Prayer Book, it will open the praying senator. It will stretch a new shield over weakness, and a terrible humanity over the dumb animals of the country.

It will speak equal rights for men and women, not before the law first, but before the Lord. It will shelter madness from the lust of power and profit. It will steadily disestablish other things that righteousness may be established; and abolish the privileges of men that the gifts of heaven may come down unobstructed. And all this simply because the New Jerusalem has been revealed; not only a new ideal, but a new real, extant in heaven, and foot to foot against hell; knowledge and combat both. This public and private change is in its small beginnings now; and comes out of the immeasurable fact, that men are no longer closed in themselves, but are open doors of prayer and influx through which stream the light and power of the second coming of the Lord in a new religious dispensation.

## CII.

## WOMAN UNDER THE NEW CHURCH.

The new freedom of mankind, originating primarily in the last judgment and the new dispensation, and in the opening of the two great abodes of spiritual forces, namely, the heavens and the hells, submits the questions of this age to a strain which is sensible in all minds, and give pauses of silence in the midst of human intercourse, implying a caution as against new dangers on an untrodden way. For where there is a new freedom of action with fields of power ahead, the matter is, what to do with it. This is seen very especially in the perception looming everywhere, of the rights of women. Not to mention other branches of the subject, political rights,

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and rights of education, may be adduced in point. No reason has yet been given, why woman, as an experimental person, should be denied her experiment; why any real sphere of life should be closed against her; and her public freewill be abated, or wholly, or chiefly, managed by the masculine freewill. The despotism over her cannot last; her incessant cause will wear it out, and tire it to death. When she has been enfranchised, and barrier after barrier has been removed, when no statute not obviously sexual, contains either "he" or "she" distinctively, and all the ways of life are open to her, and property is no longer masculine but human, what will she do with her freedom? There is no possibility of forecasting that future. It is adduced only to shew the new strain upon responsibility and conscience which is coming: and how much God and prayer will be needed to enable her to bear the strain, and to receive the light which is required. Clearly many rights will drop when the power to exercise them is given. Clearly a new education for feminine wisdom will accrue from her earnest desire and inquiry to know what fields she may occupy. It is obvious that freedom and experiment alone can qualify her for knowing her disqualifications; that she will then learn from failures and successes, as men have done, where she is; and become a teacher to herself. In the meantime, even now, with Parliament against her, she is inwardly in the tension of this new freedom, and is not sure whether she is to be as a man, or whether there is a whole new womanly side to affairs and the state.

In her thoughts of education also, the same strain is felt. Is she to be as a young man and a collegian here, and to be made into a man-woman by exactly

that education which it is supposed has produced the present masculine race with its dominant powers? It is not perhaps any person's business to answer that question, but rather it must be referred to experiment, of which her new mental freedom is the condition. The world must await the trial, and succour the stress which it involves. There are however one or two points connected with the present pages which may be cursorily dwelt upon. It is evident that woman has the same mental powers as men, but differently sexed and centred. She can enter in her way into all arts and sciences; she can sit on thrones, command and lead armies, exert eloquent speech, make excellent literature, practise medicine and perform surgery, preach in pulpits, and receive divine communications. In short, the scale of her powers is co-equal with all things. She can do in every department what she has an adequate affection for doing. But what perhaps she cannot profitably do in the long run is, to lay hold of things on the purely intellectual side, and enter them thus. Her heart predominates, as the head predominates in the man. Now this being the case, to give her equal chances with man, a complete rehabilitation of knowledge in her interest also, is necessary; that she may learn a corresponding heart-truth in every detail for the man's head-truth. Man has the advantage of all his own intellectual experience gained through his own effort by his own sexual process of thought; woman has no present advantage of the kind before her; and must be content to enter upon the faculties of man, and their acquisitions, at second hand. This is a grave consideration for the advocates of the high education of women; indeed for their general education at all; that the intellect of the heart, that

beautiful intellect, should have no knowledge of nature and things, and no learning, at first hand, but only what supplants its freedom, and is compelled upon it by the intellect of the head. It argues the throwing away of a marriageable quality, the abeyance of the woman's intellect before the man's.

Is she to rewrite history, to reconstruct science, to reproduce metaphysics, to reinvent the arts, from her own womanly intellect, so as to have a world of her own, and introduce it into harmonious and conjugal relationship, as of the heart-mind with the head-mind, with the existing intellectual fabric and art fabric which is so preponderantly of masculine growth? That can hardly be intended; because what has been done hitherto belongs to the past, and no copy of it is possible; nay, no new original which follows the old lines. Moreover, it is to be hoped that the man has done, and is doing, the coarse work of thought, invention and practice; and that his partner in the days of time is to be saved that labour. Nevertheless, it may be thought that woman's mind has a sphere of its own in everything; and that all things through her faculties, now that they are being filled with the new freewill which is creative, will reappear in their true heart-forms. They will be grouped and gathered more closely round Use, and loop up speculation where its sweep would destroy household goods. The universe seen by her will be smaller and more domestic. But it will more easily be the Lord's universe where man hitherto has seen only God's universe. The final truth of things lies that way; and therefore the scientific eyes of woman will be less artificial, and will see into the heart of things by that sympathy

which is the mother of thought. Now the thought that comes out of a true sympathy is full of the finest natural truths. It cannot therefore be supposed that the New Woman will not be a minister and interpreter of nature, and have in the long run her own arts and sciences accruing; but rather that while man gives the inductions of experience gathered from human society and the planets, she will give the deductions, and crystallize them in that house not made with hands, the home. Out of this the society arises, and the state. The new woman will therefore be present by heart-truths all through the commonwealth, and will be prime minister of the new man in his permitted administration of the God-wealth. The coin of regeneration will pass through her fingers in its payments and to its ends.

There is one thing also that is noteworthy about woman; in an age of free speculation like the present, her mind is the last resort of the old religious sentiment, though not perhaps the first recipient of the new. She holds religious society together. Therefore, in her new perceptions, as well as in the domestic root of them, she compresses useless immensities of thought within bounds, and limits masculine science as well as she can in its insane aspiration to be a violator, an atheist, and a god. There is something of business in the broom which she thus wields, to keep the dust, and dirt, and rubbish of the masculine speculator from settling on her floor. As she sees this more clearly, and presses the matter of her compulsory cleanliness more particularly, science will have to thank God and her for making it once more into the seer of the *mundus*, the neatness of the propriety of things. She will handle her instruments for the corners of the mind's ceiling, and bring the



spider and cobweb of materialism out of one, of naturalism out of another, of deism out of another, and of atheism out of a fourth; and put these *im-munditiæ*, these parasites and monkeys of the MUNDUS, into the kitchen-fire, and say to her maids, that is to say, to her sciences,—The home spoilers shall have no place where I am, they are creatures of dirt, good for neither man nor beast: see to them diligently for the future that none of their eggs be left here.

Though these be her functions analogously put, and they sound like those of a housewife, and are in the highest degree those of a housewife, and of a mother of children who must be cleanly, and of the helpmeet of man who wants a sane home, yet they are intuitions and pressures upon the body of the science of the world. In compelling its decency, they will redintegrate its truth. The female *veto* on the evils and falses of science, and on the passage of these into acceptance and legislation, is the most important scientific function and responsibility which are demanded of her in these years. But from this private basis, other offices and commissions will arise; and perceptions in series as the New Church descends.

It is said in the Apocalypse, a book to which we have already invited the attention of scientists, "I saw a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." "The woman signifies the Lord's new church in the heavens, which is the new heaven, and the Lord's new church about to be upon earth, which is the New Jerusalem. . . . The woman appeared clothed with the sun, because that church is in love to the Lord; for she acknowledges Him, and does His commandments, and this is to love Him. The sun signifies love. The moon was seen under

her feet, because the church on earth, not yet conjoined with the church in heaven, is understood; for the moon signifies intelligence in the natural man, and faith; and its appearing under the feet signifies that the church is about to be upon earth. Otherwise, the feet signify the church itself when it is conjoined with heaven. It is to be observed that there is a church in heaven as well as upon earth, for the Word exists in heaven: there are temples also, and preachings in them there, and ministerial and priestly offices; for all the angels there were once men, and their departure from the world was only a continuation of their life. . . . 'Upon her head a crown of twelve stars' signifies the wisdom and intelligence of the New Church from knowledges of divine good and divine truth from the Word. A crown on the head signifies wisdom and intelligence: stars signify the knowledges of divine good and divine truth from the Word; and twelve signifies all things of the church which have relation to its good and truth." (*Apocalypse Revealed*, 533, 534.)

This revelation of the coming church of course does not signify woman apart, yet plainly it does signify a feminine or receptive relation of the new human nature to the Lord, and reaches down by correlation to the whole position of woman with regard to those three leading planes, love, wisdom, and knowledge. It dispenses for woman also, all the knowledges of good and truth. It referred only to one state. It preceded the birth of the man-child, that is to say, in the New Church, the true doctrine of the Lord and His incarnation: the man-child who is to rule all nations with a rod of iron; to reign over evils by the power of divine natural truth, which is signified by a rod of iron, "and at

the same time by rational considerations from natural light." It preceded the coming of the great red dragon face to face with the woman in her child-bearing; that is to say, the doctrine of justification by faith without the life of love; a great red dragon being the organic appearance of that doctrine in its grouped multitudes of followers in the spiritual world. This passage therefore, for our present very small view, may be accepted as a declaration that the new man and the new woman are in a church in which all the knowledges of what is good and true, and in the ultimate fact, all the sciences, will crown the conjoint mind of the race, and be its prerogative in the church and its royalty in the world.

## CIII.

## THE NEW EDUCATION.

The chief means to this in the intellectual and rational faculties, (which however are strictly subordinate to regeneration in daily life, and fluctuate with it continually,) is the restored Science of Correspondences. This in its essence is gentle, humane, and perceptive; descending through the affections, constituting a field of new intuitions, and inheriting all former domains of science, but especially ranging over the free fields of the natural creation as its daily walks. It is a science of peaceful delights and attractions, organic with innumerable principles, each the perception of a creative purpose, or of a living soul; so it knows what the creatures are by knowing their good, and seeing it carried out in their forms; this carrying forth being organization. It brings down the spiritual and the social also, and sees them

imaged and working in these subordinate forms, and consequently is a real presence of the knowing mind pervading nature; human character being printed off in creation, whose forms are its intelligible words. It also brings the divine Lord into knowledge, first in the correspondences of the extensive Word, and second, in the answers to these correspondences throughout nature. It therefore consists of thought within thought, and of perception within perception: nay, of affection and delight within and within. Moreover, it leaves all other honest sciences standing, and is a new incentive to the exact prosecution of them all.

On the side of Use, what may not be expected from it in its very gradual development under regeneration? At present the forms of the creation are for the most part used in only a general way, but the science of correspondences is the science of particulars and specifics. George Herbert says,

"Herbs gladly cure our flesh, because that they  
Find their acquaintance there."

The flesh however does not usually know how to cull them. Correspondences supply the eye and the hand and the application. A walk in the fields with that eye opened would suggest more cure of disease than all our pharmacopœias, and open mines of precious substance for the purification of the blood and the body. It would speedily make the good side of nature into the tree of medical life. This will be effected by the revealed correspondence of the evils of hereditary and acquired character with the diseases of the frame, and of the diseases with their corresponding plants, aggravative and curative. Something considerable of the kind has already been done by Hahnemann in Homœopathy; but in the way of detailed experiment with poisons, not through the

intuitive collocation of correspondent planes of forms; his method being synthetic from below, while that of correspondences is true to the human mind's ultimate place of power, and is synthetic from above.

Then, for another thing, correspondences are a compound *memoria technica* or art of remembrance in nature; and we know what a feeder for the intuitions of truth a great and constant memory is. And again they enable the mind to travel rapidly through related kingdoms of forms, seeing principles under a diversity of appearances which would baffle the unopened mind of the naturalist. And moreover, they are a perpetual teaching in the daily walk, for any one of them, truly perceived, will write its own school-book, and pass with a power of amusement, and a sense of imparted faculty, into the minds of even young children; and be as tenacious and easy as on the obverse side, nicknames are. A friend of the writer's, the late A. J. Scott, that earnest and genial educationist, who probably felt no special interest in the science of correspondences as given through Swedenborg, remarked that he should like to see the subject in its bearings on education, in which he was inclined to think it might occupy an important place. Doubtless this was a wise forecast; for the definite relation of things from their source downwards and from the mind outwards, is the very justice and harmony of knowledge, which "absorbs and incarnates" all details, presents them in actual forms, and hands them over as held words into the primers of a new education. With regard to mental philosophy also, though that is not our subject here, the perception of correspondences is constitutive, both by abolishing abstractions from the mind, by giving the Word of the Lord anew to its field, and

by supplying an endless command of the materials, the true stones, out of which the mind itself is built.

All this constitutes a science which men and women may enter equally; and here therefore we have the field to which both sexes can resort, and where each can perceive and utter its appointed truths. The old sciences are the albumen of the egg; but this is the yolk, with at present the *punctum saliens*, and then the *punctum vivens*, and last to come, the living chick. It may be doubted whether the intellectual sciences of the past belong productively to woman; it cannot be doubted that the perceived science of the descent of the divine mind, and then of collective and single human characters, though all forms, and their representation in all, will be but half a science, and a dwindling half, if the feminine voice be not heard speaking in all its sweetness through the instructed musical air. This science is not artificial, but created; it is all nature and faculty together: how could the half of nature, and the half of faculties, elicit it, know it, live in it, and love in it? It is a reproductive science, and so, not male alone. In this science lies the marriage of the masculine with the feminine love of truth. The Word is its instructor in the way, and the uses of a new life are its children. The new woman on her head will have its crown of twelve stars.

One strange realm of forms is brought within the scope of the opened rational mind by the reception of the knowledge and life of correspondences: namely, the compound animal forms seen in the prophetic and apocalyptic visions. The reader will bear in mind that the spiritual world is a plastic and representative world, whose spaces are really states,

and whose times are the variations of those states. It results that whatever there is in a man or a woman, in a society, in a kingdom, or in a church, is bodied forth in real forms without them; as we saw just now that the gathered church organization of salvation by faith alone, without charity which is the active day's work of love, presented itself in vision as a great red dragon: great from the vast acceptance of the doctrine; red, from perversion and destruction of love, which itself is red in the opposite or good sense; and a dragon from the form and power of its warfare against heaven in man.

Swedenborg gives his own inductive experimental proof of this signification of the dragon, which cannot be gainsaid without a contrary experience. His words are: "That the dragon here means those who are in faith alone and reject the works of the law as not conducive to salvation, has sometimes been testified to me in the world of spirits by actual experience. I have seen several thousands of such assembled together, when they appeared at a distance like a dragon with a long tail, that seemed full of prickles like thorns, which signified falsities. Once also there appeared a dragon still larger, who, raising his back, and lifting up his tail towards heaven, endeavoured to draw down the stars. Thus it has been manifested before my eyes that no others are meant by the dragon." (*Apocalypse Revealed*, n. 537.)

This is but one instance of such creative embodiment, of which there are many other examples in the Holy Scripture. The cherubs were an instance of a divine composition of animal forms; they signify protection of spheres which are thus guarded from invasion; whence after Adam and

Eve, the celestial Church, fell from its place, a cherubic sword waving every way barred against human re-entrance the gate of the forfeited Eden. The manifold beasts seen in Ezekiel are other instances. If they were all grouped, it would be found that they constitute a realm of forms. The mythologies, paintings and sculptures of Assyria and Egypt, derived from the perverted remainder of the correspondences of the second or spiritual church, have brought these or analogous forms into history; and human-headed bulls and the like are the result; and in the last resort in Greece, where the spiritual life was reflected in art, the centaur is one of the forms that struggled down from the old religion thither. Ancient and modern fable and caricature are the last reflexion of this realm which was peopled with such portentous images in the past. It cannot die, because it is of the very nature of the mind itself touched by the spiritual world. There is indeed nothing which naturalism and scientific materialism would more promptly scout than the proposition that such forms have any verisimilitude in real things. Even the great sea-serpent keeps these chalky gouts of the mind continually on guard and in alarm lest something should be substantiated which is not to hand at will, and which is too wily, and too big a circumstance, for a museum. Swedenborg has thrown rational light upon this matter of compound animals, to the extent indeed of showing the mode of their generation in the spiritual world, the very necessity of it, and then the mode of their introduction (through the openness of minds to the spiritual world by actual intromission thither as in his case, or by vision, real representative sight, as in the case of



the prophets and John the Evangelist,) into the religions, mythologies, architectures, and fables of the natural world. The case is a simple one, or at least a compound of simples. It has been shown before that the creative correspondential wave or undulation passing through man, striking the next lower and therefore resistant plane without him, rises up into the next inferior correlate forms; so that the intimacies of innocence in heaven, besides their own provocation of human states of beatitude, angelic newness of infancy in themselves, engender sheep and lambs as forms on the celestial fields. This for the individual. But for the society, it is grouped according to its doctrines and principles of love and truth. These also are represented, but in a compound degree, on greater planes of resistance. It is especially the Word, and the reception of it by the angelic men and women, that is thus embodied; as in the four beasts full of eyes before and behind, "In the midst of the throne, and round about the throne, four beasts, full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within" (Rev. iv. 6-8). And again in another place there is this description: "And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it *were* crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth *were* as the teeth of lions. And they had breast-plates as it *were* breast-plates of iron, and the sound of their wings *was* as the

sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails" (ix. 7-10). And yet one more instance: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion" (xiii. 1, 2). For the detailed interpretation of these forms, the reader is referred to Swedenborg's *Apocalypse Revealed*. The general remark here made is that the leading doctrines of the human mind, its philosophies, its theologies, and its anti-theologies, so far as they guide life and practice, and admit man to the Lord, or voluntarily shut him off from the Lord, are substantial organizations within society, manifold in their parts, many-headed monsters sometimes; and that if they could be imaged on the sky, or thrown upon any photographic disk of this world, they would telegraph and photograph themselves out into just such forms and appearances as the Evangelist here describes from his vision in the Apocalypse. It stands to reason that they must; the correlation of forces will have it so. But of mercy, and of nature, the atmospheres of this dumb lower world are not adequate to be the wombs of the representation. But in the living atmospheres of the spiritual world, where all elements tend momentarily and successfully to the human form and its correspondences and planes, the states of societies flow into these images whenever a divine representation of them, for ends of use, is permitted to those to whom these states pertain.

These things are therefore ultimate facts of self-instruction. And *e cælo descendit* γῆθι σεαυτὸν is by them attested in and from the Word.

The apparent decency, even where it is completed by mitre and tiara, of any public department of life, does not forbid that were its external canonicals, mental and social, put aside, and its naked loves, what it delights to plan and longs to do, laid bare, and projected out upon a truth-telling firmament of spiritual representation, it would not be seen in that organific light as a great red dragon making war upon the truths of the Lord. In point of fact, this is the form in which the Protestant Church, still great and decorous upon earth, was shown to John under the spiritual skies. The Woman met that form, and will meet it again and again in her agony, until the New Church is founded in the life of nations and peoples.

“‘And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.’ This signifies reasonings from abounding falsities to destroy the church. The serpent signifies here, as before, the dragon which deceives, and the woman, the New Church. Water signifies truths, and in the opposite sense, falsities. A river signifies truths in abundance, and in the opposite sense, abounding falsities. Out of the mouth of the serpent signifies reasonings. . . . The reasonings of those who are meant by the dragon are all from fallacies and appearances, which, if confirmed, appear outwardly like truths, but within they conceal falsities in abundance. . . . ‘And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.’ This signifies that the reasonings

from abounding falsities which the dragonists produce, are brought to nothing by the spiritual truths rationally understood, which the Michaels, of which the New Church consists, adduce. The earth which helped the woman signifies the church as to doctrine; and as the reasonings from falsities which the dragonists produce are treated of, the means by which the earth, that is, the church, helps the woman, are truths from the Word. To open her mouth signifies to adduce those truths. The river which the dragon cast out of his mouth signifies reasonings . . . to swallow the river signifies to make these reasonings come to nothing.” (*Apocalypse Revealed*, n. 563, 564.)

It may here be remarked that the destruction of these falsities, which mainly concern the unimportance of good and the all-importance of truth, takes place representatively by the yawning of the ground, by the apparent action of the earth herself. This reaches down into evil and false science also, which is in the end of the tail of the great red dragon, being a material faith without life. The text therefore portends the ultimate rebellion of true external physics against the floods of atheism and materialism; the battle of matter itself against the lie; and thus the emancipation of the doctrines and vitals of matter from its demon, materialism.

If theology is thus represented from one end of the sky to the other in the Word, and the red dragon hoisted that all may see it, physiology, which embraces the whole doctrine of the body of man as including his mind, and whose state is an ultimate reflex of that of theology, cannot be left out, but has its own share in the image and the picture; say rather in the life and movement of the dragon. No

human mind without open vision can declare what the specific physiological state may be as manifested in a form; but as the spiritual world is the power of bodying forth collective inward conditions, and giving them a just local habitation in exact frescoes, we know that the present physiology is already written down, and revealed when needful on the pages of the book of the immortal life. If the shape be on the animal plane, it must be composite; and the several factors of physiology have organic signatures there. The lust of extorting the secrets of life by invading it from without; the lust of destroying the animal world to batten the selfhood of science; the lust of crucifying nature as Christ was crucified; the atheism which wields the instruments of the scientific inquisition; the foolishness of believing in an insight into the human body, the image of the temple of the Holy Ghost, by the violation of beasts; the madness of attempting to build the heart of healing out of the bricks of cruelty; these and many more elements must contribute to the terrible blazon of physiology coiling on the spiritual walls. Whatever the shape may be, it is sufficient to know that the end is mental destruction, and that Mene, Mene, Tekel, Upharsin, is written over its banqueters in letters of judicial rational light for the new age.

For not an atrocity has entered into it that is not garnered and ingrained into its form. As with human beings which carry their inherited and acquired evils in their constitutions, in which they are manifested in mortal forms at last; so with societies, theologies, philosophies, and sciences. They all carry and accumulate the diseases of which they die; degenerations first, then, from stress of circumstances, acute maladies; and then succumbing of life,

and decay. Physiology has reached that point. Never so large in appearance and girth as now, never so tenacious of its own wealth, or so greedy of acquisition, never so reputed by the old speculators and gamesters around it, never so much looked up to by the brood of false hopes which expect its inheritance, never so near the purple of empire, it is yet gasping and senile, and sells itself to the arch-enemy to secure a new lease of existence. The cruel old physiology, from which human nature has suffered much, and is not better but worse, is upon its deathbed.

## CIV.

## NEW CENTRES OF SPIRITUAL LIFE.

The same state may be alleged of the human mind as a selfish organon. As we have previously seen, several collective human minds have already been consummated, and have died out; the Lord, from above, and from without, by His interposition, raising up among men a new mind, capable of a new career, and of regeneration. Both these events are now taking place. The dying out does not necessarily occur by the destruction of the race, and at first it is not obvious, though it is usually accompanied by great wars and revolutions which break the old state in pieces; by heaving of the grounds of society upwards; or by glacial epochs of indifference and numbness, to prepare a *tabula rasa* and a new plane; and probably these things will be seen in the present catastrophe. But it rather implies the displacing of the former centre from its post of dominion, and the

constitution of new necessities and principles as a centre in its stead. The Protestant and Catholic churches, and the atheisms which are their scurf, the Protestant and Catholic atheisms, are the centres which are now displaced; and the new centre in its extent is a plane of rational freedom, and in it a tiny spot of light, the recognized New Church, the herald of the Sun of righteousness; the light coming necessarily before the orb, as in Genesis, in which the dawn day precedes the sunrise day.

In a former chapter we have seen what the attestations are that a New Church is descending upon the earth from the new heavens constituted after the last judgment in 1757 of the prepared people who had lived since the beginning of the first Christian era. This New Church revealed in the writings of Emanuel Swedenborg, from its foundation in the Word, is the new mind, whose pressure is felt in different degrees in all human bosoms, shaking human nature exceedingly, and rousing the old churches and anti-churches into an apparent life of combat and unrest. They do not know what has happened, but fury and fear are poured out upon them. Under the pressure, and its reflex actions, they are all forced into accord upon one thing, and that, the most alien to them all, namely, the indefinite extension of civil and religious liberty, in order that each, now hopeless of enthralling the rest, may have a stand-point and a space on which to play its own game. The New Jerusalem demands the same thing, for this reason among the rest. But also for another reason, that it descends from the liberty of the New Heavens, though the very balance of the spiritual world, and that a new liberty of thinking and willing concerning divine things is

its inmost postulate in human nature. Therefore it prepares by all legislation for the advancing liberty of individuals, and for the repression of license; it prepares the kingdoms and commonwealths of the world for their national securities of liberty; and begins to weave and organize the various nations together, so that at last there shall be no outside nations; but the family shall be included in one bond, and Goths and Vandals and Huns in the future be unfear'd and unknown. The new mind, the new liberty, of this, is in all the parliaments and politics of the earth. It is the area of a vast consideration of divine things; of the Word of the Lord in its new glory coming for the acceptance of the nations. Nothing less than such fundamental principles of liberty, and the divine right of the freedom of conscience, can enable men, or nations, to bear the stress of such an investigation as is now demanded of their minds; nothing less than a co-equal tolerance founded in the bed of all states can in the long run protect the recipients of the new truths from their adversaries, to whose minds those truths are intolerable, as light is intolerable to darkness.

In short, the new freedom, spiritual first, and afterwards individual, and then social and political, has for its contents a new revelation, which on the floor of the highest rationality, and the best and broadest common sense, stands within it, and where it stands, and is received, creates a new mind, which is the present centre of human weal. From this centre, for the most part unconsciously, a steady wave of private and public humanity presses up against unrighteousness; a new fairness and honesty are affirmed; the best interests of all sorts and conditions of men are successfully pleaded; and a new



conscience overcomes old interests in reluctant senates. Flexibility succeeds flexibility, and new and greater views of truth and duty and work are propounded and accepted. By these occurrences also the new theology is established in action, and insinuated into thought, long before its source is seen; and a way prepared for the acceptance of a true knowledge of the Lord who is doing it all; for learning who He is. By the same way, the old theologies, which have no good influence on life, are being quietly judged by events and advents of virtue, which it is seen do not spring from them, and do not belong to them, and thus a new conscience is preparing in the practical world, by which they will be detached and cast aside. And then the new theology will enter openly and directly upon its schoolmastership. That old theology, Protestant and Catholic, atheistic, deistic, pantheistic, has tolerated, or taken quietly, all the public and private evils of the race: it has bade us look to a future heaven, or to fate, for our remedy; and kept the mind from its life, which consists in doing the whole duty of man for the day. That was because it had no practical work-day Lord and God. The new theology reverses these things. Its tenet is, that as is the man's God, so is the man, and so is the life, and so is the combined action and society and future of the aggregate men. Its God is the Lord, known from the Word as Jesus Christ, known in heaven as the Lord only. Its tenet also is that for conjunction with Him, evils, whether private or public, are to be shunned as sins against Him; whereby He is loved, and is omnipresent in the guidance of that mind; and that good, namely use, is to be done for the sake of the neighbour, as from ourselves, thus in

all the might of freewill, with the acknowledgment afterwards that He is the Doer, and that it is all done from Him, who holds the balances, and gives the freewill momentarily. The pressure of this tenet is now upon every mind, to accept it practically, or to deny it. Here then is a vested interest of righteousness for individuals, parliaments, and nations; and it may therefore well be said that a new mind is placed in the centre of all churches, and of all commonwealths. But first in the heads and hearts of individual men and women. The interest of this traverses other interests, judges them, is the supreme builder, landholder, and property-holder; confirms or abolishes institutions; admits or denies rights; justifies executions or punishments; and is love and wisdom at work preparing day by day for a newer coming of the Lord.

## CV.

*THE GATES OF DEATH OPENED.*

The great evils of the time, the stupendous private and corporate greed, the marshalling of nations for aggression, and the whole facility of war, the abyssal declarations of the Papacy, the conceit of divine privilege of Protestant clergy, the pleaded right of science to do what it likes and nationally to teach what it likes; the increasing public despotism of medicine over the state and the people; the huge processes of law which pour floods out to carry away justice, all these are but counter-attestations of the abuse of the new freewill which has been given.

They are the criminals of long ages, with new powers, in their last audacity doing the things which bring down their judgment. But there is in them all a new goad to do their work of perversions in a short time, a new confusion, and a new rapidity of decay. They rise up at their peril to confront a new liberty and a new charity which discriminates and arraigns them; and Parliament which used to laugh at general evil as necessary evil, turns pale and solemn as unwonted causes are forced upon it with no escape from their discussion. The reason is that the Lord, the Judge, though unseen, is in the near background; and the weak things of the world feel Him, and are inspired by a vital hope, and assured from within, that the day has come when they will confound the strong. Therefore the appearance and organization of evil on a new scale of magnitudes is to be expected out of the bosom of the new freedom, and gives confirmation, but no discouragement, to the man of the church.

The subject is so unexpected, yet so pressing, that it may be permitted to recapitulate its heads. First, there is a divine judgment on the departed men and women of nearly eighteen centuries, and the removal of the dense cloud of the influence of their societies from the minds of the men and women on earth. Then there is a rehabilitation and reconstitution of freewill. The Lord, through the new heavens formed by Him into societies, and through the opened Word, is no longer mediately, but directly above this freewill, and maintains it; while by His divine humanity He communicates with the rational mind of man, opening it by truths as light opens the sight. These centres thus constituted involve a revolution in the spheres beneath them on this planet; a new

polarity tending only to use, and the good of the neighbour; to the passing away of old things, and to all things becoming new. The light drives the world onwards; those who see it only as light, are compelled more or less to act upon it; those who see and acknowledge the sun from which it radiates, are helped to love the light, and under it to define their course, and to do the day's work with joy.

These things cannot be seen without breaking up the old notions of death. If men and women could exhale in mortality, such views would be dreams. But death is the garnering of the whole character into a substantial spiritual body, and the commencement of a new career of good, or evil, works. Death is the beginning of placing the last generation of minds in a world which is directly above this world; where they are influential, and would, as in the past, be all-powerful, unless that upper plane or stratum were continually cleared, to prevent the divine influx new for every age, from being obstructed. Now, humanly speaking, the last judgment introduced this earth to a capacity of commerce with the new heavens. We may illustrate the effect by the intercourse of nations; for instance, by the effects of the commerce of the West with China and Japan. From immemorial time those races had lain secluded on their own level of states; and perhaps of late, degradation, and some sense of it, had been heavy upon them. In the meantime, new means of communication had sprung up under the feet of the West; and China and Japan are invaded by another race with steamboats and ideas: invaded by an influx of what they at first call "outer barbarians." Hitherto they have hardly believed in the geographical existence of the countries from which the

foreigners come. And at first, no great change appears to have been wrought by the advent : China is China still. And yet it requires no special prophecy of the Western men to enable them to affirm of a certainty that China is changed from top to toe by the first European staff that is planted on her ground; that thenceforth her religions are merely administered by her on proper sufferance for a time; that her moral dealings are dominated by truths and commandments which will gradually be put in stricter force; in short, that the new pressure to which she is subjected, though uncomprehended by her, will steadily revolutionize every heart and home in her dominions, and with merciful delays of execution, become all-powerful. Now the present world in its cherished selfhood, its denials, and its ignorances, is a vast China with relation to the new comers from the spiritual world; who are as much better equipped for a higher mission of peace on earth and goodwill to men than the present inhabitants and ideas of the earth, as the Europeans are more gifted for civilizing missions than the once stagnant Chinese. But to be assured of this, you must go to the only school of spiritual geography, and be civil to "outer barbarians" who are angels in disguise; you must know that death is a gate to another life; that that life is more real and exact than this; that it teems with all human races, not a man, woman, or child left out; and that its heavens, in which the Lord is the king, are opened, have struck our shores, and are ever desirous and capable of communicating by immediate influx with the earth, and of realizing themselves, and being realized here, through man's freewill, in the crown of prophecy, which is the New Jerusalem state.

## CVI.

## THE QUICKENING OF THE AGES.

There is an organic reason for the rapidity with which events succeed each other now compared to the rate of march in former centuries. From the time of the Lord till 1757, the region above the earth, namely the world of spirits, into which those who die enter first, was colonized by races in continual decline, and as explained before, the societies they formed obstructed the light of heaven, and were stable dominions, principalities and powers of the selfhood, until they were arrested and stricken by the last judgment. They were organized polities and balances of the power of unrighteousness. After the judgment order was re-established, in other words, those populations were broken up, and formed into new heavens and new hells. But the previous fact had been, that all who could maintain external appearances of good were allowed in their places in the world of spirits,—in their imaginary heavens,—for many centuries; some from the commencement of the Christian era. The evils which they embodied, the stoppage of righteousness, the establishment of unrighteousness, the discouragement of justice and good and true liberty, the extinction of spiritual light, could and did last as long as these populations lasted; and their pressure was upon the subjacent earth. That pressure, and human censorship of divine things, became more and more stringent. These upper nations dictated terms to this world, and were its popes and imperial "saviours of

society." But when they were displaced, and human equilibrium restored, the lingering of persons in the world of spirits was limited in its necessities to their own private states; judgment of cases so to speak became rapid; so that any single cause, namely any man's life, rarely now occupies for its complete exhibition more than thirty years, instead of, as previously, in some cases seventeen centuries. This means, that the declaration of men as interiorly good or evil takes effect rapidly now, and their places are allotted accordingly. It also implies that the world of spirits is no longer a senile and aged state full of the established and unwholesome past, but is constantly full of young blood; constantly cleared of passing materials; permeable to heaven and hell in great rivers of life; in streaming multitudes of individuals. It means that its bands and states and churches are completely traversed by the one government of the Lord. Where before it was a thick superposition of stratified ages, fifty-five generations deep, it is now the thinnest of layers, only in fact of the depth of one generation. The people move through it like blood-globules in the capillaries in single files, through great affectional societies of similars, each through swift trial to judgment. The motives that come from it are all movable, upwards or downwards; there is no settled empire or human polity in them; they emanate from no thrones, or principalities, or historic spiritual priesthods, but from the single dead who continually stand before God with the Book of Life open before them day by day. Spiritual dominion has lost its crown in the spiritual world, and the individual will is naked of artificial association. And this is why new things come about so much more

easily. Instead of being in a chancery 1700 years long in its pleas and plans and suits, and which thinks to keep its causes for ever, that tribunal is abolished, and the private man on his own responsibility is his own chancellor, and his only question is, and his only law, Is this thing good and true, or is it not? and, Is this work righteous, or wicked? The Word in its letter opened to its spirit, is the new Law Book; the Lord in His Divine Humanity, the Judge of the last appeal; and His face, the approval. This is a mighty simplification of process, and shortening of judgments; and portends a corresponding quickness for the better life and the worse life here on earth. It is the Word, "Behold I make all things new." And all things are kept new, in other words, quick and moving, by that Word in continuity.

This drama of the race in both worlds, notwithstanding its dimension, and that the major person is invisible to the eyes of this earth, is yet exemplified by much of which we have daily experience. For instance, the governmental tyrannies which have existed, and do exist, the usurpations of supreme power in a nation, press upon the mind and will of the people, and the common good is slow and perishing as long as the tyranny lasts. The conscience of the people has to pass through the tyranny before it can get at the good. If the tyranny is overthrown, and virtue is left in the masses, the true commonwealth is quickened, and every man regains himself, sits safe under his vine and fig-tree, and has a career of his own. Here the tyranny, it may be the inherited tyranny, of one generation, is parallel in effect with the tyranny of seventeen centuries extant over the heads of the race. To take another ex-



ample, as between two neighbouring nations. If the one from past wars has the upper hand of the other, invades it, and continually threatens to invade it, the beaten nation lies in all its faculties at the mercy of a foreign power, every household is trammelled with fear and watching, and the progress of good is hindered perpetually by alarm from without; the nation and the individuals do not possess their own soul. Though the hostile nation be invisible, yet is its pressure felt in every cottage in the land, and lethargy as from a death in the air oppresses the general will. The good men and women in the world of spirits before 1757 were such a nation, and at last the earth, enslaved by the pressure, in its most private freedom, its religious freedom, was subjected and denationalized.

The conqueror came, and an age was born. Time was re-born; for time as it unrolls from the Almighty, is a river of new duties for every day, of new insights, of new delights, and at the end of the day, of new loves. The old time was not this, but became more and more stale and selfish. Its years were aged when they were born, and sunk into the livery and imitation of the tyrannous past, which, however, could it have been seen, was no other than an overbearing present dominion reaching down from the spiritual world. Under explanation all this is obvious enough, and is adduced again only to point out that the philosophy of general history tallies with the philosophy of Swedenborg, and that general facts in the life of neighbouring nations are everywhere parallel with what he declares of the relations between this world and the next.

There is one point not so obvious. How did the Lord, when He trod the winepress alone, when He

beat down hell by daily victories over its temptations, thereby effect so great a victory, that heaven and hell, the world of departed spirits, and the future of this earth, were thereby reduced to a new order, and are kept in that order? With us men, a great leader requires for any parallel achievement, a great army, munitions of war, and a prolonged or perpetual occupation of conquered states. He led no army until after He had conquered, but His own right hand and His holy arm got Him the victory, and then, but not till then, the angels of heaven, and man's restored freedom, became His army. In the combat, however, He did not draw upon the finite reserve, the ten legions of angels. The solution centres in the position that He is the Lord. Every evil which He conquered in His manhood, was thereby reduced by a divine omnipotence to the limits of the freewill of the person doing it, and the sphere of that person was bounded off accordingly; and by these boundaries,—this "so far and no farther,"—the Lord became by personal conflict and triumph, omnipresent for good all through hell; in fact, He redeemed hell from the power of growing worse. But do not lose sight of the fact that this was an act of the Godhead and not of the human nature alone; or you will be pursued by the poor conception that a man like ourselves with no army and no occupation has mystically overthrown and keeps subject the infernal empires, which is plainly an impossible event.

One would fain be helped to say more upon so new and transcendent a topic, in order to bring to all minds the supreme importance of the true doctrine of the Lord. What we are treating of is nothing less than the union of the offices of creation and re-

demption. If the same one God effected both these divine acts, then they flow together, and permeate and pervade all creatures. In redeeming the creation, though the only visible phenomenon is a divine private life, yet every line of substance and form is necessarily traversed by the militant Jehovah, all providence for suns and systems and individuals, for temporal and eternal ends, takes a new front in His warring humanity, and matter and spirit are reunited in the hands of the great Restorer. It is the Creator who is redeeming, and this amounts for all purposes to new creation, nay, not only to new, but to redeemed creation. The Lord has changed to His world because it needed that He should do so, and His change makes it afresh. That is how He is unalterable, that He is always ready to save. The power involved is that of a Divine Natural Man. Add this stipulation also to the former more abstract conceptions of Creator and Redeemer. What we have then to admit is, 1. That in Jesus Christ the Creator came upon the scene: this carried the new effect through the creation. 2. That He was present as a man among men, divinely "living down" their evils. This when accomplished against all evil, gave Him power up to the very gates of freewill, keeps the individual man responsible for ever, and leaving voluntary hell untouched, breaks the bands of corruption asunder. So, as the laws of nature are the boundaries of this world, His divine human laws are the boundaries of men and spirits; the kingdom of artifice has passed away from the life beyond the grave, and in all its perversions continually has judgment here; and the velocity of this judgment increases for each succeeding generation.

There is indeed some image and correlation of the

Lord's effectual victories over all the hells, and of their perpetual subjection to his conquests, in our experience of the higher events of what is called the battle of life. A personal evil tendency checked, and continually fought against, loses its power of attack, and is finally disarmed and vanquished. The delights which it proffers are abhorred, and from the contrary delights given and bred in the regenerating man, senses which reach down to the frontier of the will of the evil, are produced, and instantly repulse it from the mind into the body, and bind and subjugate it there. So too in the society. A good man obtains a first triumph in some urgent cause against a public wrong. He goes to prison rather than pay an iniquitous fine, and his conscience, not his comfortable home, carries the day. He faces the wide oppressor from a little cell, or from a treadmill. The martyrdom, whatever it be, whether the jail or the stake, inflames some men's hearts; from his freewill opened to heaven, theirs is opened to heaven; freewill for good is then in question, and He, the redeeming hero, the sustaining Lord, pours through it. The evil cause is then in full revelation; God is in the foreground and defends the right; also a human leader has come, the undebauched multitudes own a new governor, and the old government is in its doom. That man, having the Lord in him, not otherwise, thenceforth reaches down into the body and powers of his country; subdues their selfish interests even though they are embattled in the seven heads and ten horns of Parliament, and perpetuates right against dispute, and against further aggression. Thenceforth the wickedness is disbanded, the collective man is freed from it unless total relapse is proceeding, and it is left to individuals to practise

the foul thing if they please, but to do it far from public pretexts, in the nurseries and caverns of their own selfhoods. These are analogies which come indeed from the great Exemplar; and which may tritely teach us that the Divine Man doing His work against all evil, that is to say, redeeming, by His own proper power, by His own right hand and His holy arm, reaches down in both worlds wherever there is a human heart, and would fain be omnipotent within it, and is omnipotent around it.

## CVII.

## FREEDOM AND FREEWILL.

The freest governments can evidently receive and apply these informations more readily than despotic states, and hence the New Church has a mission of freedom beyond the churches of the past. Internal freedom, civil and religious freedom, medical and legal freedom, social freedom, are essential to her ultimate life; so that the frontier of the individual man shall be as large and secure as possible. All these difficult things she will steadfastly plead until they are obtained. The various professions especially will be her servants and not her masters, although they have been hard masters to the old societies; and in being ministers, not lords, they will gain their freedom, and receive the influx of light which belongs to each. Freedom has often been based upon the rights of man, and supposed to be compatible with merely material existence developed into morals; and to be a flower growing out of the hard ground of necessity. But how matter can have

any rights without fighting for them, it is difficult to say; in which case the resultant freedom is but the rule of the strong man until the stronger man comes. This is not the freedom of the new dispensation. That freedom is first the freewill continually given from heaven; existing, and to be respected and guided, from babyhood upwards. It is the right of man by the Lord; the perpetual creation and preservation of the will. As families and states open and improve, it comes forth successively, and constitutes the rights of man among his kindred and compeers, his rights of citizenship, and his fraternal rights with all men whatever. Crime impairs it *pro tanto*, but does not remove it inwardly; the prisoner has his freewill, and all his rights as a prisoner. Thus the whole procession of liberties, and the outside fact of national freedom, are rivers which run out of the affluents of individual freewills; and therefore the truths of the doctrine of freewill are the witnesses and judges of the state of nations. And each nation in its laws and ordinances, and in the habits of society founding them and founded upon them, shows its estimation and value of the individual conscience, which stands with the freewill in the centre.

Of course there are great circumstances which seem to oppress for a time the national and individual freewill, among the most obvious of which are war and civil war. But if these are necessary and good, as for the defence of nations and sacred rights they may be, their reasonableness enables subjects and citizens to will them freely, and then, if a nation rises as one man against an aggressor, the military state with its terrible harness becomes simply an embattled freedom. It must however be looked to,

that that state is not confirmed as a habit; but that arms are gradually put aside when their work is done.

## CVIII.

## ECCLESIASTICISMS.

The present world is also cumbered with other establishments, some of which require careful respect because they have come down from the past, and are like vessels with crews of living souls on board, who would be wrecked if the planks beneath their feet were taken away. England has a duty of caution to such establishments. But she has also a steady and inevitable policy of gradually closing her relations with them. Situated as they are now, they are in the same position to the outlying life of the people, that the gathered spirits of the departed centuries occupied to the whole earth before the last judgment; they stand more or less between the nation and the light of heaven. They occupy an imaginary upper region of privilege, conceit, immobility, and pretended right of domination; they draw wealth and make hierarchy where they ought to make humility and teach righteous administration as a divine thing to the rich and the powerful, and to all people; and to say the least they are out of the best freewill and rationality of the country. They are standing reasons for non-examination of the highest subjects; and "Behold I keep all things old," is their chorus. New truth is despoiled of its chance by their working; and has longer to wait because of them. It may be said as a rule, that

churches and fixed institutions paid for maintaining opinions, are a hardness and obstruction in a state; they hinder its respiration and its functions, being unable to expand with the general inspiration; they call perpetual attention to themselves; and in short they are religious, social, and political tumours, which absorb useful lives, make the body politic seem larger, but diminish its good temper, and impair its efficiency for good, and its power of combat against evil. To those who believe in a new dispensation, it is obvious that state patronage of the dispensation which has passed away, and bonuses of millions of money for subscription to its articles, is one of the worst laches against freewill, and against "a clear stage and no favour," which can be perpetuated.

On the other hand no reasonable Christian wishes to destroy any church, but rather desires to commit churches to their own responsibility and their own freedom and career, and to hand them out of government to the management of those who belong to them. If they believe they are the successors of the Apostles, their establishment by the state is not necessary to that belief; they can carry it in their bosoms and into their churches wherever they are, and no one will hinder their devotion. Least of all will the New Church attempt to interfere with it, excepting by the fair way of explaining its errors in public. Swedenborg stated his expectation that his doctrines would be preached through the churches. This can hardly mean the churches as established by law. In his day, dissent had not attained to its present proportions. It was in the background, and was not a prominent element in the country. He mentions the spiritual conditions of various sects, the Moravians, Quakers and the like, but he never



charges their separation from the national churches as a vice; or judges them on any grounds but their own doctrines and practices. It is their allegiance to heaven that he questions, not their allegiance to Canterbury, Rome, or Geneva. His writings are neutral on the question of church and dissent, and only pointed against theological error and evil. The inference may fairly be, that he expected the clergy of all denominations, and through them the flocks, to be gradually transformed in the light of the doctrines of the New Church.

This New Church has no hold upon apostolical succession. If such a thing existed, and had been valid, the end of the dispensation which it claimed as its own, would consummate it, and put it aside. The direct regency of the Lord would supersede the stream of imposed hands in priesthoods. The gifts of the Lord flow from Him as a source through what channels he wills. Moreover, no succession bridges over supersession; the first church is abolished as a centre, and as a once divine ordination cannot pass into the second church across the gulf of the last judgment. Ecclesiastical foundations are not now spoken of, but churches in the apocalyptic sense, as carrying God's commission upon earth, and serving as the basis of heaven in the world. Instead then of imposition of hands from the Apostles, and privileged sacerdotalism by succession, instead of an apostolical aristocracy, which sits above the laical human race, and in the mystical body of Christ, there is for all whom it may concern, apostolicity of function and office, an apostolicity derived from the Lord, and flowing from His institution. It is, that fit men however chosen, in ministering sacred offices, are helped by Him, and may be inspired by Him,

for ministerial work. And as this is high work, and visibly asks His influx, they are highly helped according to the post. This is their specialty, their prayer, and their expectation. But every man in every other function is similarly helped according to his function, be it mean, or be it noble. The dress and attitude of the use with the will in it, draw the active function down from heaven. This distribution of a gift for every office, and a divine aid for every duty, amounts for those who accept it, to a general inspiration of society in all its callings, and does not stop, as hitherto supposed, with the infilling of the Church of England: it irrigates the whole duty and day of man from the Queen upon her throne to the artisan and the cotter.

Nay more, as Swedenborg proclaims, every man is a church in its least form; not by apostolical succession, but by his created receptivity, and then his reception of the Church above in his reading of the Word and committing it to daily life. The Lord is thus His own direct Apostle in giving him his cure of his own soul; and by whatever is disinterestedly good in him, he is a priest from the Lord.

The "discussion," to use a medical phrase, of these sacerdotal swellings and obstructions, is vital for the spiritual need of the English people, and will ensure a comparatively peaceful arena for the descent and dissemination of new truth. But the clearance which enables the nation to breathe freely not only requires to be applied to the theological head, but it must come lower down, and rid the body and the members of the grievous weight of state-established and state-privileged professions. This has been said before, but it rises up in the subject with fresh

urgency. Here again there is no question of destroying anything, but the necessity is to commit every calling to its own maintenance and responsibility, not to privilege it, to pay in no way, direct or indirect, for orthodoxy or belief in articles, and to let every man practise without interference of law, leaving his competency to be decided only by his employers, and any harm he does to be answered before the ordinary tribunals. The present writer has dealt with this subject in a small treatise *on a Free State and Free Medicine*, to which the reader is referred. Since those pages were written, the centralization and papacy of medicine has advanced further into the state, and a virtual infallibility has been claimed for its orthodoxies, which are carried forth into terrible compulsory legislation. The evil power that has been partially cast down from the clerical plane, has fallen upon the lower level of the doctors, and the earth is troubled with their use of it. But besides this, the same judgment must pursue state-patronage of corporations such as those which are established for the advancement of science, because in these days of free thought and expression, no political state can tell how such bodies will use their means, or be responsible for the purposes they are secretly determined to carry out. Some of them exist, judging by practice and fact, and the stream of opinion which flows from their summits, for the prime end of promulgating atheism, and insinuating it deeply into education. The state can take no present notice of this; any association of scientific persons has full British right to be a collective atheist. But what the state fairly must do, is, to clear itself of responsibility; to let such scientists, and all scientists, manage their own

house; and to send no national bread of support to their assemblies. Above all to withhold its hand from any "endowment of research," which may mean countless abominations. Dischartering all round is one of the needs of a not distant future. Full spiritual freedom, with its gifts, cannot exist in the present compromise. It is not sufficient that dissent is allowed to exist without fear of fine and punishment; the Church must be disallowed of its privileges. It is not sufficient that unorthodox medicine be permitted in practice; orthodox medicine must come to equality with it, and depend on public opinion and liking, and not upon charters and fines. Nor is it enough that all opinion, theological and anti-theological, be allowed expression; grants and subsidies to corporate bodies making them part and parcel of the state, must be withheld, and tumours of opinion be carefully detached and separated from the national life.

This is a work of time, and of the surgery of statesmanship. But it is coming. And while the state has much to do in it, the country, which is the patient, has its duties to itself. Especially so in the matters of medical and of legal freedom. The duty of those who perceive the new need, is to separate themselves from the old way as wisely and harmlessly as they can; to be "the peculiar people" on a widening scale; and to band themselves together in the name of their own proper freedom,—say now, from physic and from law. They must be above these bodies, and use them, but not, as hitherto, be under them, and be made use of by them as victims. We see only the beginning of this. But as the New Church descends, numbers will gradually abjure law, enter into societies calculated

to dispense with it in matters of property; and as honesty widens, the nation will respect simple words and declarations, and parchment become exceptional in the record of right. The greater application of these things can come by no outward reform, but from centres of righteous freewill slowly expanding, and conquering the evils of society.

Those evils are mighty beyond what any uninspired man imagines; the whole head is sick, and the whole heart is faint. Were death what it seems, the inheritance the dead have left in us, is enormous in evil, and added to by the free deeds of each succeeding generation. But as the apparent dead are alive in the spiritual world, and the evil kingdoms of them influence all those who summon them by corresponding evils of their own on earth, so the diseases of society are founded in the deeper diseases of the hells. It is well to know this, and that the disorders of this world are only removable by its regeneration. The writings of Swedenborg embody luminous confirmations of what the spiritual world is on the side of wickedness. Nothing so terrible has been hitherto conceived by mankind. Danté has visioned a general hell peopled by a few leading vices not sounded to the bottom; awful indeed in its punishments; and he has fashioned glooms and fires in its atheistical abyss; types and terrors of show, filled with divine vengeance. But Swedenborg in veritable explorations commissioned for divine ends, has seen that self-love, and love of the world, comprise larger and deeper caverns of evil, the inhabitants of which are as multitudinous as the selfhood of this world is predominant in its upper air. His revelations of what embodied and inworlded evil is, with no apparent imagination,

exceed all imagination. The intentions of the heart are carried out there, and bring their own repression. It is the realm of consequences, and of the permitted vengeance of man upon man by spiritual closeness of retribution. Cruelty to others is the method of the abysses, one under the other. Nay, in the descriptions of Swedenborg, vivisection of each other is a means of punishment, and perhaps is their instrumentation of the love of truth, and their organon for learning the neighbour's facts. The like has been the case on earth in inquisitions and in legal courts, and it cannot be surprising that it exists where bad human natures have all the play that is compatible with their consequences, and with their check from others. It does exist, and is tempered by angelic presences, and by the overruling mercy of the Lord. It exists because freewill cannot be broken. Because evil is loved supremely, though its consequences are not loved. It exists to the devastation, what Swedenborg calls the *vastation*, of evil; that at length it may be reduced to passivity, and expect punishment as the certainty of crime; that hell may be tamed and domesticated, so far as its nature permits.

A corollary is that cruelty on earth, done under any pretext, opens the unhappy abodes, and draws forth their inhabitants; and very especially, cruelty done in the name of the love of truth, for that profanes truth; and cruelty done in the name of the love of serving mankind, for that adulterates good. It is better to be cruel with no pretexts, than to defile all holy virtue by claiming it as an ally of devilish practice.

## CIX.

## CRUELITIES.

This matter of cruelty, as a formula, is the beginning and the end of the present treatise. And indeed cruelty, disregard of the feelings and fleshly heart of others, is one ultimate expression of every sin and of every crime, and embraces cruelty to one's own soul, and one's own future. Accordingly the sphere of cruelty in its commoner forms almost pervades human nature : men are born from the past generations insentient to a great extent to the pains of animals, and of other people. The boy with insects and birds and bird's eggs, is not aware in what he inflicts that there is any life in the creatures beyond the liveliness of his own amusement; it is a revelation to many boys that a cockchafer on a pin is not a pleasure to all concerned. He has to be told what he is doing ; and gradually to learn that his own laws of suffering are extensive, and that he is not the only piece of quick flesh in the universe. Boys' schools may be different now from what they were in this writer's school days, when dear John Charles Thorowgood was king, but it is to be feared that few of them grapple at the foundation with the universal tendency in the young mind to experiment upon living creatures ; or teach as severely as arithmetic is taught, that any wantonness towards animals is a horrible thing. This knowledge could easily be imparted, as it is grievously required ; and the meanness, stupidity, and nascent ferocity of all cruelty to what is alive,

become a canon of honour and tenderness in any school whose master determined to carry out that fundamental tone. If this were accomplished, and the teaching seconded by parents and sisters in the home, the school would furnish to the next generation a race of young men who would bring a new conscience into field sports ; some now practised would be allowed, and some disallowed ; and the fairness of human nature to which common humanity is akin, would begin to be touched with a religion reaching kindly down towards all living creatures. Destruction of animals for sport and skill would be questioned by the religious conscience, which it seldom is in any pulpit yet, and a new pity be born, always with rationality as its guide ; for destruction is a part of tenderness when rightly viewed ; and the guarding of the sheepfold involves the killing of the wolf. But destruction for the pleasure of it would not stand its ground. And especially the raid of travellers upon the great lives of the hippopotamus, the giraffe, the ostrich, the elephant, and other such creatures, would be forbidden, unless real reasons, and not wantonness, prompted it ; forbidden as a brigandage of man upon the domains of nature ; as an extermination of the generous joys of lake and plain and forest ; as a desolation of the world of forms, and an extinction of most pregnant symbolic organism which exists not without a divine reason in the balance of things. Travels that recorded such doings, even if princes did them, would be under the ban of public opinion ; and a man who fired a reckless bullet at a hippopotamus which he could not use, or give any reason but his own cruel liking for the death of, would be placed in scale with him who should try his gun upon



a Bushman or a Caffir. Sport and game of this kind would be in the pillory, and descriptions and engravings of them abominations to the home. This will come to be the tone of British opinion: no destruction for destruction's sake, or for mere amusement's sake; or for any but good reasons, which are necessarily humane reasons. The beginning of this must be in boys' schools. Hitherto, from ancient history, cruelty unchallenged is read in the daily lessons; the antiquities of Rome feed the mind out of the horrors of the Coliseum, so delightful to the then state; the Christian wave, the New Church light, coming through the school-master, must meet and confront the traditional cruelty, and brand it as mean, foul, and bloody; and prepare the way for the man's sense of responsibility to the gentle animals, and for his just treatment of all life. Thus alone can this master-passion of cruelty be stopped in its general uprising, and be driven into shame. It is a great thing not to salve over the "damned spot;" or to think that it will cure itself as the boy becomes the man, and his home affections are born. It does not cure itself, but passes into its collective form, and becomes respectable and unassailable, first as rights of fun, then as rights of sport, and last and worst as rights of science. Parliaments laugh when humanity to animals is under discussion; the nests of little birds are jokes to legislators, who yet have comfortable nests of their own, and are tender to every tendril of their own hereditary selfhoods. The school training is to blame for this. The first thing for the school-master himself is, to know that human nature is corrupt, and in its first dealings with others almost universally cruel; and that it needs to be taught

the laws of kindness, which are divine truths, and clearly do not come by inheritance of nature.

The whole matter, in the habits it has engendered in society, requires wise and not merely sentimental treatment; for at present it would be almost as difficult to abolish the fox-hunter, or the hare-hunter, or the otter-hunter, as to uproot the episcopacy; so deeply founded are these institutions in the complicity of the country. Such social states depend upon the hardness of the public conscience; and have tended to brutalize all minds, being rankly carnal. There is an irresistible pressure against them now. New heavens and a new earth oppose them; an elephant-hunt will one day be as intolerable to a new England, as a Roman man-and-beast-fight, or a Spanish bull-fight, is already horrible, and by no pleading or pretext could be brought into an arena in London.

## CX.

## THE VASTATION OF EVIL.

One of the evils engendered by cruelty is humanitarianism in a false sense. This is the doctrine of the toleration and petting of evil as a means to the cure of evil. Some minds draw no distinction between slaying a hippopotamus for sport, and killing a mosquito, or a poisonous serpent, for safety. Clearly the latter is a duty, though pain be inflicted, and blood be shed in the doing of it. Therefore let it be done quickly and kindly. Also clearly the former is no duty but a crime. The state of mind which confounds the two appears to regard pain as

the only evil, and bloodshed as equally sickening whether it is necessary or not. This soft-headed soft-heartedness knocks at the door of Parliament, and clamours to be made effective by legislation. The most atrocious criminals, a whole human degree worse than ravening beasts (which indeed are never bad, but only evil), are to have nothing done to them to teach them that human skins have feelings, and are never to be put out of the world because of the value of human life. It might rather be thought that they should be expunged from hence, because human life is valuable here, and devilish life not valuable or tractable.

Swedenborg throws light upon these questions, and his works in the future will be deeply consulted in the framing of criminal legislation. The punishments of the spiritual world are of two effects, reformatory, where reformation is possible; and "vastative," devastating, where it is not. The first consist of temptations, trials, victories; long and great sufferings under severe circumstances from which escape is not given; apparent misfortunes and losses of all life and goods; revelations of hell within, and despairs: falling and rising states; and through all, the voluntary detachment of the man from the evils of his life and nature; until the divine charity and wisdom of the Lord with the man's freewill unimpaired dare admit him purged and purified into heaven. The man's Lord's Prayer can then be granted, "Lead us not into temptation, but deliver us from evil." In former days this process, as we have already seen, has required ages; but since the last judgment it is quickened, and seldom lasts more than thirty years of mundane time, or a generation. The power of the Second Coming of

the Divine Humanity in its omnipotence, compels all minds to swifter issues of good and evil; a necessity which finds its consequence and correlation in the quick events of the present day.

The second set of effects wrought upon evil after death, is wrought by evil itself, and means its final triumphs over human faculties. These comprise vastations, devastations; in their consequences, wastings away. They are the gradual destructions of men as spiritual organisms, down to the level which the evil has successfully invaded, and to which the freewill has been voluntarily, by acts of life, extinguished. All the great loves of the heart when thus completely de-natured and perverted, become subjects of the vastation; they are killed down, and die out. They are under "the second death," and malignant spiritual diseases and insanities occupy their places. Conjugal love, for instance, if wilfully perverted and outraged in the man, is ultimately destroyed, and through various stages of monstrous lusts, each an organic form in the spiritual body, it burns its loins away into final apathy and gloom. So also the love of God and the neighbour, the love of use, and in short, the affections which are human life. They are turned into hatreds opposite to the first nature given, and then, according to their depth, into deaths and extinctions. This takes place by acts and efforts and habits of evil life, and by their repression in their own hells. It is to be repeated that these loves are true organisms, spiritual substances in forms, and not abstractions; they are the spirit of the man, bodily, pressing, and capable of pressure. The man that is left after the pressure, is still a freewill; he freely chooses to be what he is, and calls round him the divine necessity of his state,

to stay where he is. He cannot change because he will not; because with constant will he kills the faculty of change. So he is the permanent form of his own evil. By the suicide of the affections, the intellect is vastated also, and crass stupidity to truths, and immersion in the falsities which favour the evil state, result. Evil arts and cunning are left, and cruelty and craft is the path of life. The effect in both cases, the evil and the good, is as of a trial and judgment always proceeding, with sentence on lives proclaimed by facts. In the evil, all that seemed good outwardly, is in mercy taken away, and profanation and torture as far as possible are avoided; the infernal man is not rent between good and evil, but is simplified into his mere selfhood; yet also maintained against further degradation and vastation by punishment and fear. From the good, their evils which were outward, are gradually removed, and they become of one piece, good from the Lord, who then founds heaven upon them and in them. In both cases appearances are put aside, and reality is reached; and the man is, not as he was to society, but as he was and is to God; a heaven in the least form, or a hell in the least form.

These revelations concerning the state of all the men and women who have passed out of the natural world into the spiritual, are distant from the present world by the mixture of good and evil here; by the shows and appearances of mankind in order that evil may wear the garments of good and enjoy its estate; by the force and necessity of respectability as the proprietor of advantage. And yet the facts now revealed are correlate with all justice, and with the conservation of love, wisdom, truth and intelligence. For the best aim of society is that innocent weakness

be upheld and strengthened with redeeming power, and cleared of the external blemishes on its inward purity. And also that wickedness be unmasked, and its deeds whether of business or crime, done from the heart, be stripped bare of pretexts, and convicted, named, and legally and socially judged, and the person put into his consequences. This the spiritual world accomplishes by the divine law of correspondences. The brain and heart and face and hands and body and garments are there re-made out of the evil loves which are left as dregs, or out of the good affections which the Lord forms and fills in the angels.

Although however the case is purposely obscured in society, it is written out in one set of facts which correspond to the triumph of good, or of evil; namely, in the history of diseases. These naturally tend to cure, or to the putting aside of disordered states and obstructions, and to purification and recovery; or else to the victory of the disease over the life, and the extinction of the body. Now heaven is recovery under the Great Physician, and health from His holiness received; and hell is the second death, namely, of all that is good and true in the spiritual organism. And there is here a perfect correlation of these final states, through the constant vicissitude and play of disease and health, life and death, in the natural organism.

There is one exception to the partition between good and evil effected in men after death; namely, in the case of hypocrites, who have mingled good and evil in themselves inextricably. Theirs is the continual rending and tearing, bodily tearing, of intimate opposed forces, and of intimate spiritual destruction to the affections. They are not men,

says Swedenborg, but become flitting fantasies of men, no human substance remaining, but its fluttering rags and tatters. They are the final battlefields of good and evil, which mutually tear them to pieces, and leave them as shadows.

## CXI.

*PHYSIOLOGY ON GOOD AND EVIL.*

Nor must it be omitted that the physiology of health is in thorough correlation with the facts here brought to light concerning the organic process which occurs with men and women in the other life. Only the scale is mighty and composite, not individual. In the first case, that of the single human body, the life is maintained by continual eliminations and purifications. The particles of the blood and the cells of every tissue, the organic "least" of every organ, are continually cleared of decayed and effete material, which is conveyed by appointed channels out of the system. Great organs, of selection, of judgment, of sentence, and of execution, through which all the fluids, old and new, pass, have central places in the economy. The liver, the kidneys, the skin and the lungs, also the whole tract of the intestines, occur at once as constituting these benches of fleshly judgment. Upon the complete justice of their work depends the health of the body. They separate the old elements from the new, and the good from the bad.

It has often been declared above, that the spiritual man inhabits the human body because he corresponds to it. There is therefore a spiritual

organism in the individual, and liver, kidneys, skin, lungs and intestines occur again in that organism, these being the forms of spiritual affections and minds; and the complete embrace of them into one form of use is the spiritual body. The same eliminations and purifications go on in this body, but each in a spiritual degree; good and evil in their ineffable variety of detail, being the substances worked upon by the forms now under question.

But more than this, as organs are grouped in the individual man, so individual men themselves are *minima*, leasts, in humanity; and in the spiritual world they are organized into societies, each whereof is a greater man, an organic unit in the body to which he belongs. The human body is the ultimate seal towards which all the order flows, and in which it closes, and where it is visibly represented. Thus there are the men of the kidneys, the men of the liver, also of the lungs, the skin, the intestines; and so forth. So heaven is the most perfect form of man; the organization of all the forms of good and truth, of angelic love and wisdom, into a greatest Man, a *Maximus Homo*. This must not be understood as a colossal carnal figure, or as a form visible to any angelic sense; it is the oneness of the salvation of humanity in the embrace and governance of the Divine Humanity, apprehensible and credible by spiritual and then rational thought, but seen only by the Lord. Swedenborg sometimes was allowed to see a society as one man, but none but the Divine Man can see man in his oneness.

As heaven is by spiritual organism one man, so hell, by inverse organism, is one monster. Meanwhile, every man and woman who dies, feeds the spiritual world with his own proper character, just



as a particle of food, good or bad, feeds or nourishes the body. From the moment of resurrection, which begins at death, he is launched in the lymphatic system of the grand man, and passes into its outer organism in the world of spirits, the intermediate state, where preparation for admission to heaven, or to hell, is urgent. He is then in the circulation though not in the substance of the *Maximus Homo*. The vessels of this circulation are limitaneous organic events of trial of character, great moving affections, which invite, or which chase, him on. He does over again the deeds done in the body. He enters the veins of the spiritual Whole with all his heart in his career, steering through his midways, self-guided, or heaven-guided. In the course of his circulations, his life's love, which is the blood of his blood, declares itself, and loosens from it what is adventitious and apparent; and the great eliminant organs, themselves societies of men and women, lay hold of him, and separate his character from his circumstances. This is not done without spiritual surgery; for all is terribly coherent in the spiritual organism. In the evil, it is dire punishment, yet no arbitrary sentence of God, but organic necessity of association. A man must be prepared for being at one with his fellows whether they are good or evil. And he is prepared by the modification of his very organism, until it becomes consistently man-like, or monstrous; and this is then completed for the wicked by the eliminant spirits, that is to say, men and women, who drive him to his finality, and through the meshes of their organic laws, excrete him. So that here there is a perfect parallelism for the scientific anatomical mind, between the treatment of the blood which is the life here, and of the love which is the life and

the man both here and in the spiritual world. The *communis sensus* between the two cases is correspondent and unexceptionable.

We see from this illustration what a disk of imagery of truth is presented in the world by the anatomical and physiological sciences as they relate to the body of man; for heaven and hell are written out in diagrams upon them; and the processes of the body point exactly with tiny fingers to the immense processions and final states of the soul. We also see the importance of guarding these sacred sciences from the chaos of protoplasm, which has no speculation in its eyeless sockets; and keeping them to organic forms and orders, because these, and not their material elements, involve the truths which represent human life. Each organ is a word, and to break into it beyond its ordered boundaries, is to kill the face, and quench the voice, with which it expresses a soul.

A further truth comes out in the correspondence of bodily nutrition and excretion. In the organs, morbid materials are separated with violence and pain. For instance, acrid and bad bile causes great suffering as it passes through the judgment and execution of the liver, and is rejected into the intestines. But healthy bile flows in the pleasure and harmony of the system. The body labours with the one, and feels release with the other. So it is with the rending of evil persons from their temporary associations in the other life; it is pain and rejection. But with the regenerate, all is conserved, and led back into occupations of use. But further, the excretion of individuals begins in the middle of circumstances in which they seem to be safely housed in the social body; just as impure fluids,

though in the depths of the organs, are really out of the true pale of the natural body. For a particle of bad bile, once laid hold of by the liver, is in custody, and out of society. Nay, in the blood, long before the liver seizes, it is in surveillance and custody, and segregated from the general ends of life. All such things, though unconsciously, are on the open way to the last portal, guarded as they go down. And so it is with evil men and women themselves hereafter; they think they are passing by their own way to the heart of life, but are being led by ways they know not of, into the draught.

## CXII.

*PUNISHMENTS AND EXECUTIONERS.*

One more attestation may be adduced of the truth of these revelations brought to us by Swedenborg; the voice of the conscience sitting over against the heart proclaims that they are intimately true in the present life. The consciousness of men is intellectually in correlation with them. For as life proceeds, each individual becomes more and more himself; the forms of his inward personality are more pronounced, and his character stands out clearer from externals and pretences. If he is an evil man, the society environs him, and stops him of crimes, yet he does evil within large limits, and writes down his quality on the world in signs that are legible to his fellow-men. These signs are not crimes here, because the law allows them. But he knows what he is, and in his heart, and its imaginations, he shapes for himself a final body of purposes which

only wait to be carried out as opportunity occurs. Now take away social restraint, and emancipate the old spirit into its full career, and all that Swedenborg has depicted follows bodily of necessity. The ruin of appearances, and vastation from without inwards, are effected. The ends which the man proposes dominate, and constitute his spiritual organization, and they destroy his affections and understanding, and re-create him into a mere selfhood. At times when he is opposed, his countenance is his passions. He still has abilities for carrying out destruction; but no faculties that are not contradictory to the Lord's intentions; none that do not destroy the man's human form.

Seeing the persistence of evil in the will, and that wisdom must calculate upon that persistence; that it exists in the hells from the first fall of mankind, and has an evil cosmos for its universe; that there are lakes and mountains and seas and gehennas of mere violence and evil, it is clear that ideas of progress which leave out this fact tend to superficial treatment of disordered and chaotic human nature. The cure of the thing is impossible, or mighty hell would not be its lazaret-house. The constant battle against it in ourselves and our societies, and the wise treatment of it, are the only reasonable courses. Now, it is because Swedenborg alone of men has brought its problem fully under the eye, that his works will in time exert a commanding power over criminal legislation. They are indeed the only works which give in rational connected series of truths the great spiritual laws which reign inside morals, and make them profoundly moral or immoral. They shew what can be expected, and what cannot be expected, of the human race. Also

what is curable, and what is incurable; and therefore where compulsion builds the walls of hell, and where safe emancipation opens the gates of heaven. This being so, it is obvious that the descent of the New Church to the earth will not be attended by the unmerciful mercies to criminals which are mirages of humanity to some legislators of this time. Corporal punishment is therefore not likely to be permanently abolished by the senates of the future; but rather to be extended; in certain cases, even to the extent of vastation; for this earth itself will gradually become more approximated to the spiritual world above it; and involve swifter passages of good and evil, and the likeness of more final states. Nor is it likely that capital punishment can involve any real inhumanity, or dis-naturing of good men, when it is known that the removal into one lower state under another, thus second deaths, is the very peopling of the hells. In many cases it is the best solution of the problem for the society as well as for the criminal; it clears the world for good, and commits the wicked to complete management. And as for bodily punishments, the spiritual laws appear to prescribe nothing else; for every outrage done above, every selfish cruelty to others, every violation, alters the body of the doer, and devastates it, and a precisely mulcted organization is worn in consequence. Also in regard to actual stripes, and penal disciplines of many kinds recorded by Swedenborg, he has shown that there are commissioned executors of these grievous things; and cleared away the common thought that the offices of punishment degrade and embrate those whose business it is to fulfil them. The gentle feeling that this is the case proceeds from allowable ignorance of the nature and per-

sistence of evil, which is such that at length nothing but penal compulsion in all its forms meets it successfully. If this be so,—and legislators will do well to study Swedenborg's revelations about the hells to learn the final facts which illustrate all the rest,—executive disciplines however terrible cannot in themselves be evil in the executioners. If it does not debase the heart of the judge on the bench, or infringe his real loving-kindness, to sentence a prisoner to the lash, it cannot degrade or injure the gaoler to administer it. It is social surgery with its own duty, responsibility, skill; and being a use, it is not in the nature of things that it shall not summon the practitioner to do it well. If he is a good man, he feels no enmity to his wretched patient, though he cannot feel pity at the time, but afterwards; and he has in every stroke a prevailing sense of service and use. And when he is at home, his office asks him his own deserts; and conscience sends him to his knees to pray that mercy and pity may be in the spirit of his work.

These considerations have political significance at present; for it is a fact that some nations which care little for human life, nations where inhumanity to animals and scientific violation are at their worst, let go, out of spurious compassion, and national, municipal and domestic complicity with crime, the most atrocious criminals; and thus make pillage, torture and murder into regular callings and professions; and constitute the robber and assassin into the taskmaster over industry and the proprietor over proprietors. For instance, in Italy and Sicily, there is not truth, goodness, skill or humanity enough to exterminate brigandage; though it exists on such a scale, that this could easily be done by the army

followed by military judges, and compelling the whole population to desist; and the resulting executions for a year or two would be a noble spoil of most legitimate war; because they would purge the land of murderers, and set peace and industry and common honesty in their rightful places. But in such countries nothing is admitted or known of the nature of spiritual evil, the population being immersed in it; no heart-combat against it takes place; league and compromise are sought out of sheer cowardice; the tiger is fed with daily sheep to keep down his hunger; and the population of tigers is stimulated, and grows in the dens of the evil mountains. It will be different when it is acknowledged, from the experience offered in the New Church, that while reformation is the universal end of punishment, the extermination of persistent evil is itself a means to all cure that is possible, and the only means to put final wickedness into the divine fitness of things.

## CXIII.

## SLOW RECEPTION OF TRUTH.

Is it not well that men should know these things, because we live in their pressure now, and pass bodily into them when we die? Whatever is not coincident with them is the doctrinated opinions and articles of frail mortals uninspired by the upper seats of truth.

The acknowledgment of such principles blessedly merciful to good, and terribly merciful to evil, is not to be expected to take place quickly in the world,

although indeed it lies under their power when God pleases, and they are ready to be converted into forces as the Divine Providence through man's free-will permits. But their march upon churches and societies, though steady, and audible to an ear on the proper ground, will be a gradual, time-long and world-long work. Swedenborg foresaw this, but could give no date for the public acceptance of the truths of the New Jerusalem. No angel could tell him, or unseal the future. Only that a new spirit was poured forth over men and events, which would not change external things visibly, but would operate over and through them, and that the opened heavens from the Word would descend and represent themselves upon earth, would stir combat from the world, the flesh, and the devil, and would finally prevail. It is reported that a curious person asked him how many receivers of his doctrines there were at that time; to which he answered, "About twelve in this world, and about the same number in the world of spirits." (*N. B.* The world of spirits is the created plane into which nearly all men and women pass when they die, and is the place of putting off external states, and preparing for heaven, or for hell.) If the anecdote is correct, as it may be, it illustrates the continuity of human nature, and shows how small a change in essentials mere death effects; that it gives no new fundamental knowledge of God or the truths of God; no fresh light of doctrines; no fresh proofs of spirituality; no certitude of immortality; nor any revelation of the principles of the spiritual world. All these can be acquired here, or can be neglected and denied. And as in the latter case they recede here into the darkness of the mind when the freewill opposes



them, and shuts the rational understanding against them, so they go away more thoroughly into bodily mental absence, that is, into spiritual absence, in the other life, when the ruling love bids them depart from beyond its frontiers in the man. Therefore, seeing what men are now, let no heart be disappointed if the great wave of the New Jerusalem seems long in breaking on its own shores of power; if it is apparently an unconverted force. It is sufficient to recognize it, and to know that it comes on. Multitude and rank of disciples cannot add to, or detract from, the truth and intimate pressure of the divine mathesis.

## CXIV.

## RESPECT OF MAN.

Meantime the new freedom of thinking and willing first declared by Swedenborg, is recognizable on every hand, and notably so in the spirit of emancipation which shows itself in the bosom of every calling and profession under the sun, the reaction against which is the compact professional tyranny and centralization attempted to be fastened and confirmed by governmental means. The despotism is awake as well as the liberty, and the girding for battle against all people's light and private independence is going on. As the New Church advances through truthful lives, the *esprit de corps*, the old horny clique conscience, will begin to be cast in mighty scalings, in many repeals; the world will be covered with abjurations; and fresh and tenderer perception of truth and use will be

uncovered, and lead to free and moveable instead of fixed associations; so that men however banded together by brotherly thoughts, will no longer be medical, or legal, or clerical serfs, but mentally will become individuals. Being nearer to heaven, they will be above their own professions and assemblies, and enrich the bodies to which they belong, instead of being, as now, stunted by them. In short, as the life and love of the higher world come lower down, the enslavement of minds and souls and bodies, which is in the fashion of this world, will pass away, and the singleness of genius, high and low, humble and great, will take its place. The new freedom of thinking and willing is already attested by the beginning of these changes in human societies. And hence, broadcast in our islands, the old professional man is dying, and the individual man is re-born.

Together with the restoration of the private mind and man to his judgment and his freedom, the respect of man for man, humanity in a high sense, advances also, and the world is filled with a new fairness and dignity of intercourse. The meanest can appeal with fresh force to acknowledged right, and the battle of an advancing society is fought against the old enemies, privilege and domination, not from rivalries and expediency of leaders, not from party watchwords, but from principles of honest right. This wave, or better, this influx of personal rights, flows down yet further, and commands a just and generous treatment of the external world as our possession, and especially of all its living creatures. It is given for our tender care, and herein lies our education for the next and higher life. Whence does this tenderness and new conscience come? A

naturalistic writer of leaders in a journal to-day (July 15) traces it to the French Revolution. It is due to the descent of the New Jerusalem. The French Revolution itself was among the first fruits on the evil side, of that descent. After the last judgment, the Lord opened His hand, and gave new liberty to mankind. With mighty emancipations He gave it to all. Evil put in its claim for its share, and burst its bounds in taking it. But this evil, these hells opened in man, and communicating with their abysses, gave no self-respect to the people, but inflation of wickedness, and assuredly no mutual respect of man for man. Massacre, fusillade, and guillotine were the outcome, not rights of individuals. Destruction all over the civilized world was the growth of the French Revolution. Along with it, embattled silently and invisibly right over against it, was the new influx of the opened heavens, which full of redeemed humanity, had humanity to give away to the world; but the revolution itself was the mere permitted running forth of the opened hells. It took its watchwords, its liberty, equality and fraternity, from the skies, and its motives and deeds from the fiends. It has therefore no correlation but that of plenary opposition with any of the good which has slowly and peacefully unfolded since; and is to be regarded only as the allowed plea and grant of infernal liberty for a time on earth. And all the principles that flow from that Revolution in France, and that still dominate her, however decorated with humane formulas, are volcanic streams from beneath, spiritual sulphur, and desolation of human lava. Let us then refuse to regard the French cataclysm as in any sense a probable or possible origin of whatever is truly human in modern life; we must go upwards

and not downwards for that; and in fact go back to the greater event of the Last Judgment, to a restored communion with God and heaven, and to the descent and revelation of the New Church, organically and most really permeating human minds.

Here note what science comes to in its attempt to explain the birth of new infancy and innocence not upon the only plain fact of good fathers and pure mothers, but upon the hypothesis that the babes are bubbles picked by the tongs of material selection from the burning pitch-pots of manifest French hells. It is a part of the current theory of fire mists, the "nebular hypothesis," godless mists of protoplasm, producing at last happy homes, with love, and conscience, on their seats. Such monstrosities of atheistical fiction are often given out as Daily News to the people. But they can be confronted; because a true and exact knowledge of the causation of modern improvement, and also of modern deterioration, is at hand; and the adequacy of the cause is attested by the double events. New good comes from a new gift of the Lord; and new evil from the new liberty granted to wicked men in communication with the hells. Every combat of to-day is illuminated by these principles; the good and evil in it are dissevered; and each is assigned to its respective factor, and arrayed scientifically under its proper chief.

## CXV.

## MAN'S PLACE IN NATURE.

Man's place in nature means his supremacy as a spiritual being, and the heart and conscience which

give him royal duties and priestly functions in and over the external world. The details of his place are all these duties and offices interpreted by wisdom from experience. He is the minister and interpreter of nature, because he is its tenant under God, bound to cultivate and improve his estate, and to render exact account of his possession when he quits it. His improvement of it is his case for a new lease in the spiritual world.

"The earth is the Lord's, and the fulness thereof." Let us see, without going higher than nature, what that fulness means.

As basement to all higher uses, we have the mineral kingdom, the great globe of the earth, *terra firma*. This is for man to stand erect upon, and be a man in the first faith that life is solid, and has to deal all through with enduring realities. Inevitable respect for nature is the fruit. On this material basis the arts of life are founded, and deal with its substances, and endure because of them. So houses are not shadows, but men may make them into lasting homes.

The vegetable kingdom by divine impregnation for use's sake born of the mineral, and representing it piece for piece so far as it is evolved, furnishes the first wild ground, and softens its features; makes the mineral into tender soil; carries up the earth into the air, and produces climates adequate to earthborn creatures; modifies the sweeping operations of nature, winds and rains, and makes them safe and gentle; gives shelter to life; beauty instead of baldness to the land; and fruits for bodily sustenance. It inculcates the freshness of delight as an end in nature, and is the appointed curtain and wonder-scenery of all romances from childhood

upwards. Gardens, fields and woods, and grand trees, and the general green earth, with mountain nakedness here and there, are a part of the natural "fulness" belonging to the Lord, mentioned by the Psalmist. Any great volcanic eruption which lays green tracts under ashes, as in poor Iceland, or any inundation which washes away soil and inhabitants, and rives its way to the stony beds underneath, leaving bareness, is an emptying of nature, and pours out her oil and wine on the ground.

The animal kingdom in the sea and on the land is the third part of the same fulness. To faith a necessary part; for there seems to be no element of the earth or the water, and no growth of any climate, which does not sustain all possible population of appropriate living creatures. They are the first landlords of the planet, and hold their lives by strict correspondence with their places and countries. The whale in the sea, and the sparrow on the housetop, answer to their elements and homes. They were born there, and they breed and bequeath as of right. Take them away, kill the little birds and eat them, as they do in France, destroy the whale or the seal unduly, and the fulness of the earth is destroyed by the loss of natural religion in man.

The supreme kingdom of nature is mankind; supreme, because man is designed to be a spiritual being in nature. To him it is given, where he is wise, to fill and to guard all the lower fulness. He has to bring faith and love, and by degrees light, to bear upon his mission. At first he ignorantly cuts down forests because they are of no account; and thus exposes the land to floods and swamps, or diverts the clouds which love trees, diminishes rain, and begins the formation of deserts. When he

learns by the consequences what he has been doing, and takes to replanting, he is still so foolish with the amusements of the moment, that he goes on repeating with the animal fulness, the destructive process which has marred the vegetable. For he does not believe that the animals of nature, excepting where they can be fleeced, skinned and eaten, or bestridden, are of any practical account.

But are they then of no value in the construction of the world, and the *plenum* of things. It is a difficult subject, because it is a case of influx and influence, and not mainly of modification of soil, of carpeting, shelter and sustenance of superior tribes. But analogy, which is nature's path of positions, her organic ratiocination, proclaims that what the mineral plane does most grossly, and the vegetable plane finely, yet visibly, animal lives must also do, if invisibly, towards the working fulness of the earth. For, where not interfered with, they are co-extensive with both the other planes. They are superposed batteries in that pile of which man is the summit. In the flesh-eating ages mankind rests upon them, as they rest upon the vegetable, and as the vegetable reposes upon the ground. Is it then rational to suppose that the native animals of any given country, are not centres of specific influence, which feeds itself upon the two lower kingdoms, and then radiates back through climates, and gives them a quality of its own, without which fulness would be lost?

Every feeling of childhood goes with this deduction; all the delight simple people feel in witnessing the ways of animals; our human love of animals proclaims it; a nature without bird, beast, fish and insect would be void; the woods would be

empty houses; and the gardens be sad without birds and butterflies. These are strong instincts. The passion of the hunter testifies to an active search for creatures which must be had to complete his want, be they dead or alive. In brief, man's mind, for good, or for evil, cannot do without animals.

As we have observed, the scale in them ascends beyond the visible sphere: we cannot see their influence. But so time was, and not long ago, when electricity, magnetism, and other influxes, were unrecognized, though plain now; we know that we are in an organized ocean of them that we cannot perceive with the senses. And so time may come, when animal influxes into nature, and what their currents of life do, may be brought within just scientific ken. In the meantime that they are sympathetic correspondential centres in the organization of things, is a dutiful belief. And if it had no justification beyond producing the child, universal rational humanity to animals, it might stand and wait with patience for other proofs.

Two deductions are allowable here. 1. The harmless native animals of a country are not waifs and strays, but a solid constituent of that geography; and ought to be preserved by the common law of mankind. Hunt them to eat them if you will; but let the hunting be a matter of business, not of sport; at the highest, for a brief time, a chevalresque branch of butchering. Slay the noxious ones; do it with a will and enjoy doing it; but in a military way, like a skilful executioner; again, not for sport. Kill the idea of sport in your mind where killing life is your occupation. You will get conscientious pleasure out of the act when the idea of use abolishes that of sport. But it should be done under national,



and in time, under international sanction. And this should be guided by the belief that harmless wild animals have a function in nature, and that to extirpate any species wantonly, is to empty a climate of a specific essence and radiating power; to cut a nerve with a tract of organs beneath it; to break a jewel in the coronet of nature placed by the Lord upon her head.

What was said before about the affections (see § lxxv.) applies here; the animals are affections or arteries of nature, and should be kept open and flowing for the maintenance of her general life.

2. For the sake of this use, many animals destructive to crops, and yet not deadly enemies to man, ought rather to be limited within certain fields, than reckoned as game, and destroyed. The elephant and the hippopotamus are cases in point, especially the latter, which most needs the plea. His large negro unwieldiness pleads pitifully against the bullets of the English sportsman; that form must have been created for something better than to be shot; and there is lake and swamp enough for his occupation without his trenching on the ground of the planter. The practical point is, never to destroy such a creature without a necessity of preservation of crops, or of boat bottoms; never to make travels amusing by careless murders of these aborigines. A new conscience, happily arising everywhere, begins to seize this point, to forbid the deed, and ban its books.

Moreover it must not be taken for granted that animals now regarded as wild and undomesticable, are so finally. Animals notably answer to the ferocity, or the loving-kindness of man. There was an instance of this in the gardens of the Luxembourg, where a man was surrounded by crowds of

small birds, settling on him, feeding from his hands, or catching his crumbs in the air. He did not smell of gun, but of cake. The human race, especially the travelling English race, smell, on the other hand, of destruction; and any animal appearing, that completes and beautifies the scene, is abolished as a life, and beomes an item in a sportsman's bag. This must be taken into account, and judged as a whole, in estimating the domesticability of animal tribes, and in squaring the reasons for its present narrow limits. The character of mankind, worse in show and history than that of all noxious and malignant beasts put together, is the house which animal nature has been asked to enter by domestication. Is it likely that the zebra and quagga, being of independent and haughty turn, should be won in by our human treatment of the ass? Or that the lion should lie down with the lamb when the lamb is led through ignominy to perpetual slaughter, and at this day to scientific violation? Fiendhood cannot tame anything, because it cannot tame itself. But angelhood, which is true humanity born of the Divine Humanity, has a different chance. Through it the Lord is His own Orpheus. It will approach the animal heart by a secret way, by a religion of courage, and subdue creatures which at present are not evil but savage tribes. It will extirpate evil beasts and insects, and clear climates of their reflex action, by a skill and promptness of its own. The good animals will know their masters, as we have sometimes seen in history already. And so there is a time coming in New Church landlordship, when the tribes of nature will be under man to subdue them; when the smell of violation has ceased to be remembered in the upper

air; and when the true animal "fulness" will be a common plane of joy and completeness in the climates.

The converse of this is brought out strongly in the records of violational scientism. Animals from the top to the bottom of the scale are of quick perception of the character of those about them; the spirited horse knows a brave horseman presently, and resents having a coward on his back; the big savage dog feels the courage of an unblenching eye and invading foot, and capitulates into tameness. Domestic animals know cruel men, and shun them. They sense the prevailing tone of societies, and slink about in cruel cities. The sympathetic nerves of nature are indicated and shown in function here. So if a man better than men, and braver, comes, extension of friendship into the animal world is inevitable; and as the man rises in the human image, nothing living that is not evil and malignant can resist his advancing function of rule, and so far as it is necessary, of domestication. But at present the animal creation feels the stupidity of the human heart, and the lion will no more have man on his back through respect and loyalty, than Bucephalus will be a stool for a coward. How should animal loyalty have been called forth, when sportsmen, and such like carnal outsiders, are all the creatures know of God's image? How should it appear when creation, groaning and travailing, smells the hand of paid violationalists and pollutionists representing the privy council of the most enlightened government upon earth? While fiendish fingers are at work, no real experiment of the brotherhood of animals is possible to be thought of; because there is no godlike but only a devilish relation between men and the beasts.

In the meantime, in an evil age, conserve as much as you can with all possible conscience; waste no beasts, great or small; destroy no species; have faith in the rights and functions of harmless life; and enact and embody for the animal kingdom a magna charta of humanity and religious love all over the planet.

You will meet these forms again when you die, for the spiritual world contains them. Not a species but is known there, beautiful in the heavens, baleful in the hells, and like our animals on earth in the entrance world called "the world of spirits." They are, as was said above, embodiments and correspondences of human affections and thoughts, good and evil, which instantaneously produce them. They are organic words of God, signifying justice and injustice. They gather up powers, and represent them, and distribute them into lower planes of creation. Lions evolve from the courage of angelic truth, and lion landscapes beside lions. Animate creatures are therefore the nerve centres and systems of a universal divine influx, radiations of the all-sympathetic Word; and the heavens can no more be without their forms than can the earth. This is shown with much detail in the writings of Swedenborg.

*Organic Remorses.*—It is on this ground of correspondence that every man carries his own animals, and his treatment of them, from his deathbed into his judgment; that judgment being a process of life. He stocks the farm of his immortality with their grateful and innocent, or their retributive forms; and is gathered round, or pursued, accordingly. The serpents of the hells are the sensual loves of hellish men externized; their bites are the

selfhood in its life. They are true organizations, logical worms that never die. It can also be demonstrated to the psychological mind that the devastation caused in men themselves by evil deeds done to others, follows structural lines of law. But to see this a man must believe in an immortal soul. Let the demonstration be tried,—thus. Every man has a sensibility whereby he appreciates in his degree any living creature that comes before him. This is the first ground of interest, pity, kindness and help for inferior creatures. It is also the first perceptive ground of dislike and loathing of ugly and hostile animals. In each case it is a feeler of external good and evil. It communicates with all the rest of the man; and goes up into love on the one hand, and down into just aversion on the other. Humane tenderness toward a good animal life, and against an evil animal life, is the sensibility on its inward side. All such sensibilities are a part of the organs of delight in the man; a part of the ground of his happiness. But he brings them into his torture-house, disregards their bleedings, stills their voices, and finally their cries, and kills them one by one. Their early horrors become the commonplaces of his life. It is then as if he used his naked heart or bared brain to work with, instead of his feet and fingers, taking opiates of present excitement to deaden the conscience and still the pain, and to delude him with the belief that because he feels nothing, he is doing himself no harm. In all this he associates with his fellows, perhaps with a large professional party, and the comfort of community of crime further permits self-violation, and destroys him. Deeper organisms of pity made pitiless are reached. The internal hell he has created, and

which by common law longs to extend and destroy further, has next to be limited from his remaining affections, that it may be absent as a rule of flesh from his bed and his nursery. This is a physiological necessity, and a strong barrier and diaphragm of manners, what are called morals, must be set up, in order that he may be a good father, a good husband, and a good citizen. He is walled in, and has a torture-room of one part of his affections in the middle of his character. This he carries with him into the second life. The violations in himself there reproduce by an organic memory which is his book of life, every act which caused them; and this continually; until the delight of the evil becomes pain and loathing, and the death of its faculty ensues. This is seen in small beginnings every day; destruction of faculties and potencies by sins here; satiety; loss of hope; loathing of nature and life; and idiocy, or fury, for an end. But as man is the subject, and regeneration alone secures him, we must carry over the consequences into an immeasurable development of self-destruction, with an immortal life for its subject. This follows from any organic good affection deliberately crushed in the character; most of all when high and holy motives are made pretexts for the act. The doom of such things not repented of, would appear, on physiological grounds, to be devastation of sense, sensibility, and cognizance of the existence of others; apathy and inaction; and final solitude of selfhood. Man and beast and bird and insect far away: *ne quidem musca*. An impenetrable loneliness, to which the revelation of a fly or a beetle is impossible. The Lord unable to be merciful to the man except by permitting his most special devastation. This final state still tending

to enlargement when wicked men on earth open a communication with it, is the protomorph and cell-germ of the cruel atheism which now corrupts the sciences.

Speculative the argument may look; and be derided by those whom it most concerns, but any wise statesman may be appealed to whether or not it has a practical bearing upon the question of humanity, meaning thereby the just and godly treatment of all life. And any churchman may be trusted to decide whether these things, in their breach and their observance, do not fairly submit themselves under the words, "The earth is the Lord's, and the fulness thereof."

That such considerations also concern the well-being and harmony of the planet we live upon, has been forcing itself upon the attention of physical inquirers, of proprietors, and of lovers of nature. In that remarkable book, *THE EARTH AS MODIFIED BY HUMAN ACTION*, by George P. Marsh, New York, 1874, the subject is presented in great detail of facts, and from the side of the order and use of the various planes of nature in the conservation of the whole. He deals with the material problem; but his facts and deductions are strictly correlated with the spiritual planes; and serve as a basis to the views presented above; of which indeed his work contains many glimpses.

The fact appears to be, that materially and organically, nature is created and conserved in and by planes of pressure. It is a balance of classes with natural class rights one above another. The whole is given into the hands of man, to superintend this natural order, and to be of wise spiritual weight at the top of it. This is a divine law of gravitation

needful over the whole world. History shows, however, that the vices and sensuality of man, his greediness and love of destroying, the love of himself in his own generation, and his disregard of posterity, and all the stupidity which comes of selfishness, have inflicted upon the earth disasters almost irremediable, or recoverable only by the combined regeneration of the race. And science evinces that these disasters are written out upon the face of the planet; so that the word of Genesis is true to-day, "Cursed is the ground for thy sake."

The reader may hardly be prepared for such a conclusion; but it is verified on a large scale. Thus: the insects of a country, say Scandinavia, form a plane of destructive life which preys upon forest trees, and also upon man, beast, birds, and fishes. Of themselves, they press upon the woodland, and tend to devastate it. The birds of the country keep them in check, being the ordered stratum of life above them. These birds migrate in the winter, and are killed in millions in the South of Europe. Those that return are insufficient to hold the insect world in due subjection, and it revolts and rises into their place. Then the low minute population has the upper hand, and the leafless forests die. Their place is afterwards a house of sand, and the rains come and wash away the soil. There are many other illustrations of this, showing the balance of nature by the pressure of the higher life upon the increase and insurgency of the lower; showing in short that nature is representatively a spiritual hierarchy reaching from the inmost faculties of man to the dust under his feet.

The way in which his good or evil extends into the world is this. The large species of animals



and vegetables are almost individually within his grasp. By his powerful arts he can kill all the whales, walruses, seals, sharks, penguins, etc., etc., in the seas; and he can cut down the forests; and living for self, and for one generation alone, his natural tendency is to use up the earth in his own lifetime. The consequence comes that the lower creatures, no longer mowed down by the higher, usurp their plane; and if this went on, men and insects would be at last the tenants of the earth; and the middle class, of non-domesticated animals, would disappear. Thus man, selfishly grasping the greater dominion committed to his paternal care, really has the power of deranging the whole of the kingdoms of nature, and of communizing the planet, so that his own lowest faculties, and the lowest forms of natural life, shall conjointly reign supreme. It is a question, if this were consummated, how long the domesticated animals could survive into the insect-human reign; for the earth would be its fungus, pierced and poisoned by its stings, and sprouting constantly like atheism from below.

The atmosphere supplies an analogue of these orders of nature, and of the consequences of violating them. Its volume presses universally with a weight equal to so many pounds on the square inch. By this pressure it seconds attraction, and binds every organism to the dimensions of the breadth of its use. It keeps the blood in the heart of every living creature. Take it away from man for instance, and he would be a swollen carcase in a few minutes; his fluids would have rushed out from their centres to supply the vacuum. Take away the pressure of the air from nature, and the escape of

inside waters and gases would convulse the planet with general earthquakes, and make it red-hot externally with interior collisions. Correlated events happen though spread over ages, when the higher pressures of nature, namely of ordained class upon the class beneath it, are removed whether partially, or wholly. The highest ordained pressure of all is man's spiritual action, of conservation, and management as God's tenant; so many pounds of wisdom and its loving statesmanship to the square inch all over the earth. The rest follows from this; for the animal, vegetable and mineral kingdoms, and with them air, water and electricity, heat and light, are sufficient balances already where they are not overthrown: they only require to receive the true weight of man at the top, and to be submitted afresh throughout to his conscientious endowments and their cultivating modifications.

It does seem strange at first that man with his small stature can thus modify the great globe, and all that inhabits it. But the human body and the human mind supply correspondences which illuminate the problem. The body in infancy is slowly taken possession of by the senses, and the brain slowly peopled with thoughts and reasons. And when the man is mature, and self-possessed, it is only his head and his muscles and his skin, his hands and feet, that are given into his conscious keeping. He cannot manipulate his heart, lungs or liver, or his brain, or even discern them except by accident, or inference. He cannot think in them, or control their purposes, by his direct volitions. Yet the power of his influence for good or evil, for weal or woe, reaches to the most secret parts of his organism. By his habits and by his passions, by evil meat and

drink alone, to go no further, he can disease and destroy parts of which he is totally unconscious until they fall into pain. By the work of his little mind he can destroy his large, invisible, involuntary, unconscious body. So now by the work and habits of his societies, which are the conscious part of nature, he can destroy the unconscious parts, which are the animal, vegetable, and climatic organism of the whole planet.

The mind presents plain analogies of the same thing. A man can destroy his own soul though it is far from his knowledge as the ends of the earth, and the more he destroys it, the farther it is away. The conscious part of the mind itself, that is to say, of the organic substantial inner man, is like a perpetual moving point of thought and will in which reflection scarcely apprehends size, and the unconscious, unrevealed part is comparatively immeasurable in endurance and capacity; and yet momentaneous good or evil actions modify and ultimately give their own shape to the whole. They determine that vast world of the future, the inner man. If the highest reasons, that is to say, if religion, press upon the middle plane, and both upon the lower plane; if the planes are in order, the man governs in faculties far beyond his ken, and he is made ruler over many things to which his natural mind does not reach. His good affections, his domesticated animals, flourish and increase, and his wild affections know his predominance, and come to him to receive his name, to be his subjects, and to live on his properties. If the lower reasons prevail, all the planes of his mind are gradually destroyed, excepting the lowest; and the small sensual having no consciousness of the vast spiritual, yet has extin-

guished it. Just so the destruction of the ends and loops of nature which man holds in his hands, really involves the desolation of the surfaces of the earth. Thus nature too, like the body, and like the soul, is worked by blessed, or by direful correspondences.

Let it not, however, be supposed that there is danger now of the ultimate ruin of the earth by the misdeeds of mankind. For since the Last Judgment that danger is overpast, because man has received a new career from the gift of his Redeemer, who now holds the balance of the natural world. But what has been done of ruin and destruction up to this time, is a physical proof of the necessity of a divine intervention to take the old curse from the faces of the ground. Accordingly, a new national and international conscience is born; a new religious love of nature, a new respect for her order and forms; responsibility to posterity in the estates of the sea and the land; and humane statesmanship of the public petitioning hard parliament to be embodied into laws. And on the other hand, greed and cruelty are stricken and hiding themselves, and the first of these lusts is forced into the pleas of false freedom, and the second into the more profane "rights" of false and evil science. It may then be predicted that the earth which is the Lord's, and the fulness thereof, will henceforth be cleared of these adversaries, and in time demonstrate redemption geographically by the superposition of the new Jerusalem four-square in every detail throughout her renovated climates.

It comes into view here, that science will one day help to confirm the text of Genesis, "God saw all that He had made, and behold it was very good." At present the proof of this is not obvious to man-

kind. Much on the land and in the sea is not very good; and perturbation itself on a large scale is an accepted part of the order of nature. Earthquake, cyclone, pestilence and all kinds of plague and ruin have established cycles in the course of things. And our laws call them acts of God. Yet it is a fact that human nature, to speak physiologically, is the organ which secretes them. We have already seen, on the natural side, that man, to a great extent, holds the climates in his hand; that his sins, of omission and commission, overthrow the just planes of nature, and distort their rightful pressures into chaos; that the lower explodes into the higher whenever the higher is weakened by human interference. And it is demonstrated by the greatest effects on the earth's surface, that when the royalty of nature goes wrong, her vast dominion falls into confusion. For the lord of the house secretes and determines the house. If you consult Marsh above cited, you will see that man, not God, is the agent of huge catastrophes which are charged to the account of the Almighty. But when we turn from Marsh to Swedenborg, with whom Marsh on his own plane coheres, there is more to be said about the total human determination of nature. For nature and the spiritual world are in a large sense soul and body. And man, the end and purpose of all things, occurs over again in the spiritual world, with all his pressures for good and evil. He exists there in great hells, inevitably influential upon climates; influential by men here that correspond to and open those hells, and bring their influx into the world. Such men, from this background, secrete the beginnings of natural calamities and catastrophes, as serpents secrete poison. They make the natural

forms and moulds into which the ruin runs; and are the germs, in character, of evil organizations, and of cosmical destructions. When science has completed her natural survey, of what visible man has done to telluric nature, which there is no gainsaying,—and it accounts for a large share of deserts, inundations and plagues,—she has yet to turn to the darker hemisphere, to show that act of God is unpleadable for the cosmical catastrophes which appear to the sensual mind to be far from human causation: she has to show that here also man is the insect of the universal gall.

We now go further, and striking the centre declare, that theological falses flowing out of the evils of the heart, determine largely the condition of the planet; that the selfhood seizing the world as the property of single lifetimes, makes desolation of the fields; that the floating of religion into the air, and away from the life of faithful good works, neglects the devastated ground, and justifies devastation as the order of nature; and that justification by faith alone, or the world-wide separation of religion from business, is the bed of the tsetse, the vaccination, and the crocodile, the aunt of atheism, and the mother of sahara. This is according to the principles of physiological life. It is universal correspondential organization, secretion, and circulation.

It is also evolution, and evolution out of substances from which reason, experience and science show that there is everything to unroll. Evolution from God, from heart, from mind, from architectonic ends, from individuality, from freewill, from combined society, from empire, from righteousness, and from wickedness. It confronts materialistic evolu-

tion, and pours protoplasm into the abyss; accounting for both the hypothesis and the protoplasm. If it were itself hypothesis instead of virtue, it yet has all life and consciousness at its back, all rationality with its imagination; and must beat in pieces the material enemy reposing upon the unknown. Moreover, this doctrine of spiritual evolution leads directly to the renovation of things through lives addicted to good works; to justification by the shunning of evils as sins against the Lord, and doing good with all our might, acknowledging afterwards that it is His might; which course can ultimately repair the waste places, yoke the winds to the seaworthy ships, and make the wilderness blossom as the rose.

The human mind is so sunk in matter, space, time, property, and self, that it ignores its own existence as a *causa causans* in the world; and by correlation ignores the influx of life as a governing end in the order of nature. It admits hydrostatic pressure as a force; but does not rise towards the perception of zoostatic pressure; still less, of anthropostatic and pneumostatic planes of power. This comes of the historical fact that "where there is no vision the people perish." Vision here means spiritual vision, or intellectual vision from spiritual. Where this is absent, as it is in the old church and the old anti-church, all but material nature is in little pieces which, however neatly they fit, do not join or communicate with each other; and science plays with them as children with a puzzle. No influence of the higher upon the lower is known; no influx of the higher into the lower. There is no solidarity, no organization of things. It is not known that all men are created to form one

humanity, one greatest man which is the race in the heavens. That this is human because God the creator is a Divine Man. That man comes of Man from the beginning, and that the Divine Man has appeared in birth and history, to attest His own order, to establish it for ever, and to claim His own people. That His pressure descends through His ends, which are men and women, and constitutes all planes and pressures from above downwards; and that theostatic pressure is the creation and redemption of all things. That this descends from man into planes of animals, domesticated and domesticable; and constitutes zoostatics, which can be seen spiritually as a science, and loved as one of the humanities. That being creative, not imitative, it rejects the part of apishness to the circumferences, and builds no stone of its temples out of mockery. That lower down it constitutes correspondential phytostatics, or pressure of vegetable life, grasping matter close with prolonged human fingers in the trees, and forbidding materialism from the very stones. That from gravitation, or mineral pressure, as the last tube of the Archimedean screw, it pours nature upwards again, through the same series of now ascending forms, to the Divine Human vein and heart in the heavens. This can be seen only by that vision without which the people perish. It has been given for the first time through opening of the spiritual senses in the case of Swedenborg. And with the vision is again a practical purpose and command to replenish the earth and to subdue it. And with the command is a steady fire of a new will to carry on untired the purposes of the daily work, great and small, from age to age. And from and with this fire, ardent, gentle and



humane, there is a new intellect and illuminated reason in the vision, which accepts the hope of a complete restoration, and sees glimpses of the way to it; and believes pre-eminently in God's gifts, and that skill and science and healing come not from self but from on high. The vision, like all the greater and influential vision recorded in history, and appertaining to seers, prophets and founders, nay, like the sight of Him who was not commanded by the Father, but came down from the Father, and is the Father, has its own enthusiasm; but this is clear and rationated, not fitful and expiring; the enthusiasm of a human firmament, kindling eyes at its stars, and pressing on steadily in regenerating minds with a divine gravitation. It presses that nothing is impossible with God, and nothing is impossible with man when God is with him. Wherever good works stop, (call them miracles if you like,) it is that God, though omnipresent, is not conjoined with the man who seeks to do the works; the selfhood is between the source and the stream.

One difficulty of seeing these things, and of accepting the vision that can see them, lies in wrong conceptions of nature, which, coming from the heart, reign in the lower or scientific mind. It is conceived that nature is a congeries of absolute atoms which have existed from eternity, and which are impregnable beings. They have no doors above, but are resistant to the idea of God. They open from below, and by inward propulsion of force arrange themselves into nature and her kingdoms. In short, they are so many infinitesimal atheists and selfhoods which work and theorize themselves into worlds. They are atheomorphs, because they are figments and imps of the atheistical selfhood, full of

hatred of the Almighty. Yet such atoms have no existence in things, but only in minds; physical science knows them not; and can have no theory or hypothesis of any other atoms than such as are the first of any series of formations, and which are limited to their own substances, and for ought that can be divined, may be broken up, and reveal themselves as the ends of a more inward series of forms. So far as atoms exist, they are prepared bricks of an architectonic creation. And their properties flow by a divine influx into their forms. And again, for another set of fallacies which blind the naturalist, he poses the infinity of space, the infinity and eternity of the world. As observed before, this is neither physics nor metaphysics. There is no such infinity, and no such eternity. It is atheism over again; human mind and human matter voting their elements to be all in all, and divine. Nature on the contrary is finite and temporal in all its parts, limited and walled in by the larger thing which contains it, viz., by the spiritual world. It is a round vessel held in the Lord's hand. Because of this, nature is capable of receiving force and transmitting it; the ball and sphere of it is resisting and elastic; it can receive what Swedenborg calls *contremiscencia*, i.e. sympathetic tremulations, and convey them from end to end of its extense. Were nature infinite, dissolution of all movement would take place from want of walls. It is the finiteness of nature in the whole and in every part, the formal existence, that constitutes it a total, and a series of receptive forms according to which every life and function moves and flows, propagates and perpetuates itself. And atheism, without a God to begin from, in postulating an infinite world,

would miss out the functional world. The conceptions to which this gives rise ignore, *inter alia*, all action of higher upon lower planes.

But now if the higher does open into the lower plane, the effect may be illustrated and gathered from the kingdoms. For example, the world being a vessel and a *plenum* with an almighty will at its sides, pressure of lives, plant life, animal life, human life, must act upon its auras according to the altitude of the superincumbent life; just as water hydrostatically and correspondentially acts in confined tubes upon volumes of its own in every direction; just as the hydraulic press acts. Only that each creature is its own tube and its own reservoir in its action upon the whole. An animal is therefore a column of forceful life, which is love, which is living fire, a column opening down into the great sphere of the world; and giving it a pressure, a prodigious pressure, to which nature is a stranger apart from life. The mere existence as well as the office of the animal life does this. Great "motions of consent," sympathetic reflex actions and reactions, ensue from the vast columnar structure and pressure of kingdom upon kingdom, of man upon the rest, and of the spiritual world upon the whole. The lower kingdom contributes *diabolostatics* to the round vessel, and indents it with temporary evil. Therefore the world is no chaos without confines, but a tense drum of good or evil music; and having incalculable forces opening down into it, and being bound at the two sides, of space and time, it has latent within it the throes of every life, vibrating from wall to wall. None but the Lord's hand can hold in such added forces, of which the powers of dead nature are the mere pots and recipients. As Babbage has foreseen,

nature is a brain and memory and register of all vibrations from the beginning, which beginning is the Divine Love and Wisdom. But it is more than a register; it is nervous and muscular with life, and where its heart is stricken, it is explosive as dynamite; for a terrible correspondence of conscience lies in it. It is also an analogue and correlate of freewill throughout, in that all its parts are individual, and the pressure and influx of the whole is so far taken off them, that they exist on their own centres for themselves; and *are* themselves against surrounding forces. Herein lies one physical truth of the Lord's incarnation, in that by His victories over hell and spiritual death, He penetrated space and time and their contents, as well as personality, and holds nature to new limits, which are those of redemption, and which are filled by His Word opened down into all things, so that the light of righteousness is now sevenfold, as the light of seven days; and a new infinitude of love pulses upon nature which her bare creation could never sustain.

What is the good of these views of nature; and why are they better than materialism? They are good as the theory of gravitation is good, because they go with light through all things, and are the truth of them. They are good, because they begin from God and end in God. They are good because they lead to industrious reverence for the uses of the world. They confine the selfhood to the Lord's prayer,—to asking only for its daily bread.

## CXVI.

## THE HELLS.

Many gentle persons are strongly averse to believe in evil, its permanence, punishment, and consummation; and to such readers, what is said of the hells in these pages will be especially repugnant because of its substantive character. We would appeal to these minds by some considerations. 1. The sentiment that evil is an evanescent covering over good, finds no justification in the present world, where good is never a development from evil, but a conflict with it, and a conquest over it. Experience denies that evil is on the surface, and good beneath it, in society. The good that arrives comes from without, from teaching out of the Word, from better men and women pressing by example, precept, and punishment, upon those who are willing to repent, and be reformed. Good, through truth first, is on the surface, and the evil deeply within. 2. Evil itself, in men's minds, has no intention of being a shadow, but perpetuates itself by acts of will, keeping up appearances as a platform for its larger exercise. 3. The sentiment that all but the ugly surface is "very good," coexists with the denial of freewill as the centre of character. Where the position of freewill is not maintained, no rational truth about the future of mankind can be discerned: the mind will always be fluctuating, and agitated, about the origin and gravity of evil. It will tend to fall out of the treatment of cases, and into sentimental states. 4. Sentimentality has the effect of cruelty where

evil must be met, and the bystander is incapacitated for stern help when need requires it. 5. The palsy of the truths of freewill in the mind shakes the human character to its centre; and carried out would devastate mankind more than hell can devastate. It would be annihilation, which evil abominates; execution beyond capital punishment: for when a head is cut off there is a second head under it, but were freewill gone, the man is blown away. 6. Without a universe divinely built for the reception of evil, a prison-house equal to its whole emergency, the confusion of this temporary state, the life on earth, would be perpetuated above on a scale of inconceivable magnitude; all the deliberate wicked men who have ever existed would be at large, and heaven and its security be impossible; for history, and revelation, show that these men are not reformable. No breach of mercy were so great as this, even to those for whom the sentimental mercy is intended. 7. By bonds the evil are prevented from getting worse. 8. The hells in their kingdoms and circumstances exactly correspond to the men who inhabit them; these go to their last abodes on the feet of their freedom; and their minds are conserved by being shut away from the light and love of heaven which would destroy them. The man that will have no god, is shut from the torture of divine influx in a cavern-worship of self, which defends his state, and is the architecture of his falsity. The love of self, the love of the world, the love of sensuality, the love of dominion, call upon their own rocks to cover them, and the ordered rocks, the lies made of human granite, do cover them, and prevent their lives from being constantly infringed and broken up by the truth. This is

a needful perfect separation of evil from good; a divine respect for freedom in those who abuse it. 9. There are no arbitrary punishments; no fire and brimstone without that is not first fire and brimstone within. The Lord never punishes, but the evil punishes itself by sinking into its own correspondent place, and being confined to its selfhood. Similarly, the laws of order punish no one, but the breach of these laws enters penalty, and cuts the criminal. Here however, in the case of the divine preparedness for evil, the laws are organic substances, like the laws of nature; so that you cannot violate your heart by sin, and have your heart whole afterwards; for the heart is a divine form, and when it is strained against God, it loses its shape and make. By continuation, the body goes with the heart. By further continuation, the lower world, and a fitting society, close in around the character. In this way the hells are simply infernal individualities allowed as far as possible to be complete. 10. Whenever earnest desire to emerge from the hells exists, the prayer to do so is granted. Swedenborg has details on this subject, and we appeal to him, for there is no other source of the knowledge. By temporary quiescence of the life's love, which is the man's ruling character, he may be admitted into heaven although he is a denizen of hell. He can stay there so long as his interiors are not active. But when they are roused into life, he casts himself down most voluntarily into his real place. The reason is, that the light of heaven is divine truth, and devils can understand this so long as they have any selfish motive for understanding it; they can comprehend it with sharp intelligence. By this understanding

they can be lifted out of the hells. But they cannot hold the understanding, because it conflicts with their substance. The divine truth in heaven is always united with divine good, and cannot admit of union with the motives of the selfhood. Consequently, when an evil spirit is surrounded by the light of righteousness, it discloses and convicts him, it anatomizes him in the springs and pulses of his life, and stops at the fountain-head the thoughts he is breathing forth; the atmosphere of the angelic society suffocates him; the light destroys his sense; he writhes with a torture that searches him throughout, and appears to himself in the monstrosity of his own evil. The revelation is intolerable. Then the organic life of the spiritual world draws him to his own abode, where he looks fair to himself and his fellows, and perhaps regards any traces of his experience as an ugly dream, the fruit of material unhealth. Such is the mercy of the hells. The gentle people who deny them, would torment wickedness, which is not always active, with searching torments greater than the worm that never dies and the fire that is not quenched.

In the separations of society on earth we see an image of these things. Crime never associates long with innocence when it can escape away. Atheism never communes with Christianity, but they mutually shun each other. They shun, because they are destructive of each other's lives. Now if in this world that were the case which is a universal of the spiritual world; if all thought and affection were sensibly communicated on the atmospheres, so that each man on his chair were in inmost blazon to his fellows, and their hearts to each other were visible acts of gesture, and every plan revealed, aversion



and separation would proceed at a rapid rate; judgment of the state of others would be instantaneous; men would fall plumb down in estimation, and friendly gatherings like graves give up their motives; and new societies would be voluntarily formed of those whose lives agree in honesty or dishonesty, in community of kindness, or in acknowledged bonds of common scheming which has union outside and hatred within. For such a contingency the Dean of Westminster would urge no toleration, but instantaneous separation; the common peace of Westminster would prescribe it. These terrible events closely underlie us; and are the rule of the spiritual world, and our lot when we die. And inasmuch as that world is now opened down into society, they will come here more and more, and re-organize society, and re-embody it, and embattle it into two great camps, of good and evil. External "friendship of society" will gradually perish from this pressure; new bonds will alone give friendship; and the conditions of the heavens and the hells be organically, with increase as time passes on, enacted as laws of human nature, and final states upon earth. The hells here however will always deny that they are hells, as indeed they do now, and declare that they are heavens. And the war of each army for its own children will be incessant; and attest by its permanence the divine mercy of freedom, and the everlasting foundations of the hells.

Before Swedenborg wrote, this problem of Universalism, on which we here impinge, had not the magnitude or gravity which belongs to it now. For in the first place, the spiritual life as conceived by men, was a small and vague thing with neither

body, parts, or passions: all souls with no extension could go into nutshells of conceit; and so it was that the gentle mind dealt with them according to its desires, put them into little imaginary heavens, and toyed with their progress as a thing easily conceded and which manages itself. But now the problem is larger: a universe to which nature is but a vanishing and re-appearing point, is plainly revealed; it is steadfast where suns and systems waver; and self-evident where nature is obscure; and it is peopled by all the men and women and children from all the natural worlds since space and time were born. Since refers here to no time, but to precedent divine love and wisdom; and so it may be said of the spiritual universe that before any Adam was, it is. This is a prodigy of heavenly kingdoms and of hellish empires; and kindly fancy has nothing to say to such awful realms. You may speculate if you will that Germany will disband her armies, and her lion and lamb lie down together. But heaven and hell, already standing armies here, are magnitudes which revelation, not humanitarian speculation, can reach.

But observe, the problem is only of the greatness of good, and the greatness of evil, and their unalterable opposition.

On another side nearer to us the problem is immense. For revelation reveals good and reveals evil where they were not expected: they are the only substances of which it is the organon. It has revealed them from the beginning; and the Bible is nothing else than the divine light shining on them and at them. But this light has been so obscured, that its judgments on the acts of life, and on the thoughts and desires of every hour in every man,

have been made to mean judgment of creeds, and to import salvation by creeds in an unknown future state. Hence good and evil have fallen out of churches, and pursued their way in the kindness, or cunning, of the natural man. But through Swedenborg the cloud is lifted, and the divine light shines down again, this time with rational force, and with the sevenfoldness of the Divine Humanity, upon human character as its special mission. And the consequence is that the motives of men, left out hitherto, are the first tops on which it impinges; the ruling love being the life, the whole mountain chain of the man. Hence in estimating heaven and hell, the regard is taken away from a multitude of godly church-going figures for the one, and a smaller band of criminals and blasphemers for the other; and is fixed instead upon the general assize of humanity. We are all walking by voluntary steps to the one or the other; the divine net which fishes for men, catches the whole race now on earth for separation and partition. It is not the breakers of law only, the thieves and murderers and violaters, who are included in the meshes of the hells, but all the selfish loves together which act intelligently here without any breach of the law of the land. The foundation of things in the heart apportions the future in the spiritual life. And therefore the mass of evil men and women to be dealt with is not proportionally represented in the criminal classes, or in those who outlie the pews of churches, but comprises all to whom voluntarily the divine order of heaven is impossible; all those whose greeds and practices would break it up; all who therefore must be separated; and have a place provided for them in order that they may exist. Granting that such a

leaven of evil exists, and no great uninspired man who has sounded human nature deeply has done other than affirm it, the provision, the corresponding jail, must be immense; and be less to be dealt with by universalism than the petty prisons of this world, with which however it is totally unable to cope, but has to abandon them to the police.

Moreover—11. The hells are not hells to those who are in them, just as evils are not evils, and falses are not falses; they are the delights of evil permitted and carried out so far as is compatible with infernal order; evil living under its own despotisms, but congenial to those who are in it, and mitigated by unsuspected angelic ministrations. The pains of hell are the pressures of evil against evil; selfishness restrained by surrounding selfishness. But the revelation of hell from the heavenly point of view, depicts hell not as it is to its inhabitants. It is a land of hard work, and of vile uses; but where these are done, no torment accrues from them; but coarse food and congenial society are given. In short it is a universal treatment of evil under divine superintendence, and in a fitting world,—not jail only, such as our justice aims at upon earth. In this world the prison is in the midst of the orderly population, the term of imprisonment is not truly but arbitrarily apportioned, the treatment is not special, reformability is not ascertained, and a penal colony corresponding organically to all wickedness in detail, is not possible. With these limitations, however, human justice aims at the same institution for crime which Swedenborg has exhibited as of final divine appointment for the mightier problem not of crime, but of evil.

12. The hells are also the theatres of colossal de-

lusions, and their sciences have the power, by abuse of correspondences, in short, by magical arts, of producing appearances of magnificence, and social show, and especially of rendering the inhabitants seemly to each other, and capacitating them for mutual association. The appearances can last so long as order is kept, and intimate evil does not burst forth and destroy decoration. But provided always that not a ray of the light of heaven enters, for this reduces to reality, and the men and women to monstrous forms. It is further to be noted, that hell is only a place of punishment in that crime itself is punished. Evil is kept, and crime punished. No man is punished after death for the crimes done on earth; but the pursuing vengeance of evil is, that it does over again what it has committed once, and runs into punishment by fresh excess. Short of crime, and under the necessity of daily bread, evil has its own freedom; when crime is committed, in hell, as on earth, the criminal is reduced and punished. It does not seem that there is anything here, that the most humane governments do not already admit as the highest aim of human justice; only that universal evil is housed in a compulsory cosmos, not merely in a prison; and is separated from, and balanced against, good, by divine justice and mercy. And that stript of its delusions, the estate is lean and barren, just like the interior mind of wickedness here on earth. Indeed, all these things are true of infernal states of mind in whatever world the person is living.

And now in whatever direction we turn, whether to the wilfulness of wickedness, to the immensity of the spiritual life, to the multitudes of its inhabitants on both hands, or to the necessity of separating

them in order that heavenly peace may be on one side, and some quiescence of proprietorship on the other,—we find that the hells, like just imprisonment and punishment here, are foundations without which the divine mercy could not hold its way. The hells however can and will be more subdued, as heaven becomes stronger and locks them closer against act, and as they find less basis in society upon earth, and fewer wicked men here to be their game and incentive, and to draw them forth.

## CXVII.

## RE-INCARNATION.

A word may here be said, also from Swedenborg, concerning the universal effort of the hells to break forth, and to devastate the life of man on earth. This is a scriptural position, as shown in the phrase that the enemy of mankind goes about like a roaring lion seeking whom he may devour. It inheres in the nature of evil. But Swedenborg has brought the fact into correspondence with common rational thought. The men in the hells have lost such a world of appearances, and are so reduced to their own dimensions; in quitting nature and the natural body they have put off such fatness and put on such leanness; in being separated from the good and the true they have lost such keen incentives to life; as atheists they miss so much the lust of their propaganda; and as selfish they lose such golden opportunity of preying upon the innocent and the simple; that it follows of necessity that they burn to emerge, and to be again in their former haunts. Like dens

of robbers now in a country where no travellers will come, they tend by the gravity of their lust to the former highroads. In a word, the *nisus* of the hells is directed towards the natural world. The prevalent desire may be summed up in one word,—re-incarnation. If their soothsayers prophesy to them that in future states a time of happiness will come, the end of prophecy is, re-incarnation. The “comparative mythologies” of the abyss must end in avatars of their people into nature again. It stands to reason. And Scripture, especially the Apocalypse, is full of attestations of the desire of the hells to burst their boundaries, and pour their lava of lusts upon the earth. If this is an inevitable design in the empire of evil, it is represented in a false faith; and this faith has come upon earth in a formal doctrine of re-incarnation preached by many spirits to men. The re-incarnation has sometimes come subjectively by demoniacal possession; but the more complete doctrine at present is, that it is effected by a second birth. The spiritual world itself is virtually denied in this, save as a room for a man to turn fairly round in, and come back again as a little child. So that past generations of imperfect, or of evil men and women reappear in the innocent aliases of infants in our nurseries. And up and down like buckets on a wheel they go continually, from sinner to his spirit, and from thence to a new-looking baby; and then through a new lifetime; and another death and another birth. Here the hells lay hold on the form of innocence, infancy, as their device for getting back to earth. The doctrine is diabolically true, and that is all that need be said of it. The existence of the hells, and their attempt to ascend, rationally account for it. A bloody infant

came up out of the witches’ cauldron in Macbeth; a representative of violated innocence projected from infernal lusts. So also Swedenborg mentions an infernal society which sent forth as an emissary the apparition of such an infant. And as surely as vice wears virtue for a cloak, and violation puts on benevolent smiles, so surely will all the hells desire to wear infancy for their garb, in other words, desire to be born again in their own way, or to be re-incarnated.

In this sense, no man has ever been incarnated, much less re-incarnated: Incarnation belongs to the Lord alone. No man as a conscious soul has ever pre-existed to his body. His spirit awaits him when he dies, to be of quality as his life has been: but it has not been spiritually extant above his flesh in this world, and entered it as a body, as Jehovah was above the human nature, and plenarily entered it. In the finite man, new germs of faculties have been given in conception and birth, and from within, on prepared organisms, by spiritual influx meeting the world of sense, have been developed into a mind which becomes an image of a spiritual mind forming within; and in this way a new special man is built up from above and from below, and traverses a new career and identity, and becomes a new character determinant of a future. When death takes place, the scaffolding is taken from this, and the spirit which has received form and capacity from it becomes the conscious man in a second life. This spirit-man is a powerful personality for good or for evil, and his adoption into sonship and angelhood by the Lord, or his reduction into the form of his own selfhood, are then effected as final states. Especially in the



latter case, the characteristic form resists change, and cannot be born again, either by regeneration, or by the mode suggested by Nicodemus, of entering again into the mother's womb. The reduction of such a mind, itself the savourless salt of destruction, into its seeds and protomorphs, would destroy its essentials, and its infusion into natural seed, were that possible, would burn up generation in a furnace of evil fire. Nero, not as a hereditary tendency, but as a personal possession in the seed, is impossible: especially since there is no part of Nero that has not had a full chance of regeneration; no other side to Nero which is not Nero: for he has fully murdered his infancy, and can be an infant no more.

This doctrine, of re-incarnation, has no support in any field of knowledge; it shows no way of fulfilment; nor has any root but the desire of the worst estate to possess the best; it is a form of infernal lusts, and revolts the human race like the first rumour of a bodily invasion from below. It is as false as it is evil, teaching that little children are old sinners under the mask of childhood, and that their angels do not behold the face of the Lord. This of its deeper grounds. Among the minds here which are fascinated by the doctrine, and connect it with the more innocent mythus of metempsychosis, it is a baseless imagination if not a spiritual disease, and ministers confusion to the heart upon the main subjects of affection and hope for the future.

The doctrine of a second personal appearance of the Lord on earth, derived as it is from the letter of Scripture not spiritually understood, has some relation to this doctrine of the re-incarnation of men

in second mortal bodies. His second coming is not indeed supposed to take place by birth again, but it is a personal natural advent, and under a finite form. The same impossibility occurs here as in the former case, but aggravated. The reason why no man once born here can enter nature a second time, is, that he is too large for nature: flesh and blood can hold a mind, and suffer spiritual influences, but they cannot hold a spirit. The reason why the Lord comes by no second personal coming is, that since His conquest over all the hells, and over all the heavens, He is clothed with the spiritual sun, in the midst of which His Divine Manhood lives, and were He to descend thus, even were it but a little descent, He would burn up creation with His ardours. His distance is the exact mathematics of His mercy. His person is mighty beyond universes, and can be seen on no planet by the natural eye. Moreover, He can come by the impartation of a new divine *truth* which is Himself, and by which He touches all minds; He can come, and has come, to the prepared rational mind of a man, from which His open and guiding light will extend, until it fills the world with its glory. This is a second coming in divine wisdom from divine love, oppugnant as a doctrine to a second coming of a divine material form: it is a second coming as the teacher of all things, even sciences; as the one educator of freemen.

## CXVIII.

## THE CONDEMNED SERMON.

An outcome of the true doctrine of the hells, supported as it is now by experimental knowledge, is a new practical administration of the church at the deathbeds of notorious evil livers. Hitherto the church has ministered religious flattery to the last hours of such people; and preached peace where there is no peace. For repentance is impossible in the face of the king of terrors, and especially in full view of the executioner. The man-spirit, once beyond death, and raised up into a new existence, returns to his former life in hours, or days, as the case may be. Under such circumstances, the "laying hold of Christ" by faith is a delusion, and the confidence of forgiveness and acceptance which follows it is an opiate, not a hope, or a new life. But nevertheless the church has a duty to perform which at present is unfulfilled. The church has to tell the truth, and give it to the dying man to carry with him into his second life. If he is reformable, it will work there, and begin his defences against the hells which will claim him. That truth is, that as soon as his resurrection is effected, the impetus of his past life, and the force of his acquired character, will drive him on to repeat the deeds done in the body; in short, to continue his life; and that he must be aware and ware of this, and act upon it, if he would escape from his own hell. That he can look to the Lord after resistance to the temptations that will assail him, but not before. That opportunity will be

given him to reform if he desire it; but that opportunity is not given on earth any longer; because the circumstances now are of compulsion, and opportunity of reform is of freewill; and that all he can do of religious act at present is, to acknowledge his sin and the damnation of it; not impiously adding to it by endorsing momentaneous faith without life as justifying in the sight of God. Moreover, in the case of criminals, complete confession is setting the house in order; the restitution that the heart can make to an outraged society. But hope founded upon repentance now must be put aside by the church for the man as an aggravation of crime and a mockery of penitence. Mercy is nearest when it is least plucked at by red hands. The cries of the lost reach the great ear when the psalms and hymns of human doctrine and confidence are dispersed. In the New Church therefore the deathbed priest, and the "condemned sermon," will tell the truths of the other life to the departing soul, and to the criminal about to die; the chloroform of false religions and all other chloroform, will cease to be administered in the solemn hour; these being the old cup of comfort with which evil treats itself, not the means with which a true church can treat it; and the man will be invited to prepare for nakedness before his God, and for final truth to his country; and be taught that he will stand on a fresh ground soon, and fight the battle of his own life, and carry forward the same conditions which are those of reprobation, or of salvation, here. The last hours are therefore filled, but with new confessions, and new instructions; and where there is not avowed impenitence, the church has still a right, in the light of her truths, to bid Godspeed to the departing sinner.

For all practical purposes, we are going into a harder and sterner world than the past has been; in the past, evil has been hard, and good has been soft; in the battle between the two, these conditions can now be reversed; and while love and charity will have a new tenderness to their own children and objects, their great executive functions will be carried forward by edges of truth which will search, judge, and prevail.

## CXIX.

## GOOD AND EVIL DO NOT MIX.

As dealing here with a group of doctrines affecting the belief in our future life, we cannot avoid noticing the remarkable thesis, that in the long run, owing to the fact of universal redemption, internal evil or selfishness will be absorbed, so that though permanent and unsubdued in the will, it will work towards good by a perfect perception of policy; wicked men will do good from selfish motives; and the perfect gentleman in this wise associate on terms of finished conduct with the angel of heaven. This view leaves out the searching light of divine truth in heaven, as first shining upon motives, which are the values known there. It destroys the conception of heaven as the reign of truth. It ignores the deeper experience of this world, where the genuine good man and the most politic rogue never sit for many years in the same assembly without mutual appreciation and aversion. It leaves out completely Swedenborg's unique experience of the life after death, and uses redemption to

expunge regeneration. It is a *tabula rasa* of good and evil with no new players introduced, and leaves the world of practice empty. The writer, so far as he has understood the view, is unable to see that it is any part of the secret of Swedenborg, whose whole open mystery, declared in his plain works, is, that the way to heaven lies in shunning evils as sins against the Lord, and afterwards in doing the good work of the daily life; which separates heaven from hell by a divine barrier of principle in the man and in the race; and leaves the two states antagonistic.

The opposite doctrine, that because men are redeemed they are emancipated from the limits of good and evil, seems to make spiritual hypocrisy into a permanent root of true candour, unconvictable by divine light itself; unless indeed we admit in the supposed case a latent motive of good at the core, which destroys the hypothesis. Swedenborg's doctrine, and experience, of Vastations, already dwelt upon, are his answer to the view that evil can keep up appearances in the other life, and run an equal friendly race with good: he shows that motives of self-preservation do not keep selfishness straight; that as the drunkard is not kept from his vice by the destruction of life, property, pleasure and hope that comes upon him, so evil men after death are not made beautiful and obedient by the strongest motives to be so; but that they persist until they are burnt out, and can do no more evil. They are then available for some low uses, and to the measure of these they are still men, because freewill, the everlasting chooser of good and evil, still subsists. This is a simple statement of Swedenborg's doctrine, and it is only by brushing

aside as of no importance, or as of ephemeral truth, all his statement of the spiritual world, that the other view comes to hearing.

## CXX.

*THE ANNIHILATION-THEORY OF EVIL.*

Yet one other guess claims the theological ear, and like the last it is not an experimental doctrine, but is founded upon a reverent interpretation of the letter of Scripture, and particularly upon the phrase, the second death, as pertaining to the wicked. This guess is that the wicked actually die out, evil having thus no true existence. It is humanely meant, but after all it is terrible, a kind of divine suicide. For it forgets the true ground of immortality, which is freewill, and can give little reason for a man's enduring life that does not apply also to animals. The reason of hell is the immortality of hell: that reason is that men freely will hell. No man is there without intensely willing it. He does not wish limitation and pain, but he does will and delight in evil. That always means that he can come out of hell, but will not. And that means that the Lord is present in his inmost, keeping up his freewill, and therefore his life. And in the dregs and ashes of himself, that divine presence sustains him in being. If he is a suicide in heart, his will to suicide is supreme; and this means that he is potently alive to killing a present state, but by no inclusion that he climbs behind his living freewill, and has any desire to kill himself. His freewill feels its invulnerable life when he strikes his

heart, and destroys the fleshy vesture of the day. Now the doctrine we are considering lets freewill slip out of its basket, as it is very apt to slip from theological minds, and losing the ground of immortality, it seeks to enact mercy by proclaiming the cessation of that which cannot cease. The doctrine of Vastation occurs again here: evil reduced finally to its least compass and smallest powers of aggression: oblivion of faculties destroyed by misuse; regret and remorse gone; capacity of suffering greatly extinct; but freewill left; as it were a second childhood of evil of which we know nothing but by hints, excepting that it does not outlie the providence of the Lord.

## CXXI.

*DIVINE INFLUX.*

Because the theological ages are commencing upon earth, and will take possession of the mind, and supersede the reign of scholastic dogmas which has preceded, many substantial subjects connected with divinity are appearing upon the field of thought, and must exercise faculty to follow and understand them. The subject of Influx is one of these, and of great importance, because it reaches upwards into the religious life where the Holy Spirit is the giver; into all faith in God the Creator as the conserver of the universe by His perpetual active presence as Re-creator; and into the Word made flesh as the light and life of men, and the Sun of the new dispensation: and furthermore, the doctrine of Influx reaches down into the sciences of the



natural world, where influx from above is the vital principle in all living subjects; the propagative effort in all growth; and cohesion, property and pressure in the mineral and planetary worlds; acting through universal atmospheres which engird and consociate the whole.

The heads of the subject are plain; and, so to speak, matters of dutiful belief; that God is present by His Spirit universally; is the end of ends, and the cause of causes; and by real efflux makes all things not from nothing but from Himself; and by real influx into the things made, sustains and moves them. This is enough for simple faith. But more can be known now; and intelligent study, guided by the doctrinal light sent through Swedenborg, will educate the mind dwelling upon these and similar high subjects.

The influx of life into the human form takes place through planes of discrete degrees; through steps of structure severed from each other in form, function, and nomenclature. Beginning at the conscious end, love,—which is the life of the man, of which will is the determination, and freewill the point of personality,—receives in that central heart of freedom the influx from God, which is the life of its life. This is the first structural plane of consciousness superposed upon all the rest. The next plane is wisdom; the shape and form and make of love, and the substantial proposition of its ends. It is a heavenly form, but love is all in all in it, consubstantial and constructural with it, or it would not be wise for that love. The next plane, the next organism, is intelligence, and reason is to intelligence as freewill is to love, a balance in its midst, where it weighs its perceptions in the scales of

perceived truth. In this intellect, wisdom must be all in all, or it will not be intelligent and provisional for the true ends in view. The fourth plane is science, where love, wisdom, and intelligent reason, enter the body of things and affairs, and by knowledge govern them, not for the moment, but for the behoof of the man. All the former planes must co-exist and be all in all in science, or it is science for no human purpose, and ransacks the world for temporary ends with a wandering eye. The human body repeats in similar degrees the conscious degrees of the mind. The brain and nervous system are the ends, the heart and bloodvessels and viscera are the means, and the whole muscular and compacted frame is the result; three planes containing many sub-planes; and in which the law is creative; and the higher plane all in all in the second; and with the second, all in all in the third.

As Swedenborg says, these planes, especially in the mind and the spirit, do not communicate by continuity, but by correspondences. That is to say, the organic plane called love, does not so flow into its form, wisdom, as to bare and uncover itself there, and enact a tessellation and dovetailing with wisdom, as with an equal substance and an equal fibre; but by a new form superinduced, it clothes itself, and so clothed, is wisdom. And so wisdom never bares itself in the fabric of intelligence; but wisdom evolves intelligence as another new form, and puts it on as its organ of exterior scope. The like holds of the other planes; they are severed from each other by difference of determination, and cannot look back to see unclothed the plane above which is their soul, and their all in all. And so also the case is with the spiritual and the natural worlds.

The natural world is the efflux and clothing of the spiritual; the spiritual world is the only body within the vestments of time and space; but none of that body here is bare of the vestments; they are discreted or severed from it by being vestments not substances; they are not continuous with it by any perception, or otherwise than by that productiveness or influx by which the spiritual realm is all in all.

This argument is undertaken to illustrate what Swedenborg says, that the lower planes communicate with the higher, not by continuity, but by correspondence, and to put aside one fallacy which may possibly have a place in many minds. The phrase, "communication by correspondence," may perhaps be taken to mean, that the effect of the higher upon the lower realm is brought about by a kind of spark, and that the *nexus* implied is a thin stream: also that the lower is separated from the higher as the successive plates of a battery may be separated. The author has laboured under these difficulties himself, and would fain see beyond them, and help other minds. One key to the subject appears to lie, in holding to the principle, that the higher plane is all in all in the lower; not distant from it, but its very substance; yet discreted from it in office and function in order that the lower plane may have its own existence and uses. Intellectually this presents thought in every case with a new sphere, and sensually the image is produced in the mind of successive planes or firmaments of substance and power. Yet the sensual image must not be fixed as a truth, but be entered by the acknowledgment that the higher plane is present in its breadth through the whole complex of the

lower. The absence of continuity is therefore not produced by a chasm between the two, nor the influx by any mere spark or flash; but a new point of departure, and a newness of result, from the origination of new form, is that which constitutes the gulf; and the influx is as broad and solid as the being which is its subject.

Therefore influx is the whole organism in fluxion, and such parts of it as can be imparted, coming down into the terms and limits of the next lower plane through appointed channels of service. For this end, there must also in every case be not only channels through which the substance flows, but also a point and chamber where that substance changes its form, and takes on the lineaments of the new sphere or service into which it enters. Herein lies the break of continuity: the new presence is now clothed with another body, *i.e.* form, has put on other eyes, and cannot look back to the realm out of which it has been born. It is so to speak incarnated away from it. And the intellectual mind following the descent, cannot look back to the parent plane above; for the stream of influx cannot be inverted, and no study can traverse any lines of inversion to meet it, or otherwise than to miss it.

Thinking out the subject further, the break of continuity does not imply that there is not a real stream from the higher to the lower plane or organism, for this were to deny the influx; but does imply that the stream has a new name from a new form and function and sphere, and at the threshold of this has lost its old attributes. The new attributes are to the new sphere what the former attributes were, and still are, to the sphere above it. In this, the

two spheres are equated; and in this equation, they correspond. We may again recur to the examples of divine fire or love, and natural fire or heat. The one at its limit passes into the other, loses the spiritual, and takes on the natural form; but were the upper current, of the divine love, subtracted, the heat of nature would be no longer supplied. Coming then to the upper limit of nature, to her first formal reciprocity, the *flammania mœnia mundi*, the love-fire still rolls on, unobstructed, and is converted and gathered into the solar heats.

These remarks are made, to assert the reality of influx, its breadth, and substantiality, and thus to rescue and separate the idea of correspondency from the Leibnitzian imagination of Pre-established Harmony, according to which the several planes are puppets moving consentaneously on the string of a common law: whereas they are analogous to personalities one within the other, and serving each other independently in different spheres, but all taking life and substance from the first, and gradually convertible to it. We therefore see that the *nexus* between God and the soul is of the whole breadth and being of the soul; a word of organic substance; and that God is infinitely more than can be imparted: that the soul is actively connected with the body by its whole breadth and being; and also is indefinitely broader than this connexion; and that the spirit is likewise thus in its connexion with the conscious mind. That the higher rolls into and through the lower with broad everlasting circulations. And furthermore, that while divine and spiritual influx are absolute, physical influx, and physical understanding of influx, are impossible, because the determination is valvular and moves the other way;

because smallness has overtaken each lower plane; because its will, however ambitious, is turned outward; and because it aims only to touch by points; whereas real influx rolls on by great necks and trunks of power and life, and by these alone the descending universe stands solid and columnar as the throne and footstool of the Almighty.

To conclude for practice, the divine influx is like the act of a great prince to a poor and unworthy attendant, a man of proved incapacity to control himself, or to handle without harm the bread and wine of more than one meal at a time. In that case the communicated good has no relation to the princely means, but solely to the princely wisdom; it is bare sustenance that is given. Yet the whole breadth of the man's need is considered therein; and the gift will visibly broaden as the reception is deserved; so that what now drips in drops will run like a river when regeneration is complete. The rule is that the influx is as broad as the virtue of the man into which it flows; and sustains his real life thereby.

## CXXII.

## THE HUMAN FORM AS CAPACITY OF KNOWLEDGE.

Man, the minister and interpreter of the Lord, is the minister and interpreter of existence in proportion to the truth of his mental form, and the goodness of the ends which he carries out in its intellectual exercise. The transmission of the Word to men through human instrumentality, through prophets and inspired penmen, and the communication of spiritual life to appointed teachers when required,

attests the higher ministry here asserted, without which indeed a written Word and a perpetually opened revelation would be impossible. This depends upon an overruling of the human form for divine purposes; and this in its turn implies that the human form is capable of bearing the stress and carrying out the purpose of such supernal communications.

Capacity for all knowledge that is needful for mankind in any state now or to come, is written down in this fact, and comes out of its accomplishment. There is nothing necessary to our being that cannot be revealed, and in its measure rationally revealed; the human form from the soul to the body, and from the spirit through the mind to the senses, under divine guidance, is an organ sufficient for such enlightenment. As a quadrant or a sextant in the hands of a man for showing height and place without material span and measurement, so is a human form in the hands of God for showing to the man himself, and to mankind, the truths and conditions of depths beyond sense, and of worlds beyond the faculties of nature.

But then for ultimate knowledge of this kind, the knowing apparatus must be the human form, and no other. Every man is in the human form in one sense so long as he lives in this world; it is as a visible fact compulsory for all. But within, it is twofold; an internal human form of bettering faculties striving to come down into daily life, and an internal form of passionate selfhood doing battle with the former, and aiming to fill the man with its own lines of organization. If this triumphs, the human form is subverted, and a monstrous face, brain and person, are immediately behind the skin

and appearance, and under the cloak of the visible frame. To this person, revelation of high knowledge, and acquisition of true knowledge, are impossible, save by hearing, on second hand motives, and by ways that are false in the conception, and fallacy in the working. The human form adequate to anything beyond corporeal and sensual science, is out of such a person; and if he reveals something ultimately, it is the doctrines, pretexts and persuasions of the abyss. To recur to an old example, the devil-form of cruelty, bent in earnest love of truth into the violation trough, elicits only devil's facts, of which there is a universe to be known.

The true human form does however reveal. For it is the finite end of creation, and sums up this world in its convolutions; and is open to the spiritual world. It is eminently partible in obeisance to divine purposes; and admits of separation into lower and higher states and organisms; its willing will is to be taken to pieces as an instrument, and used by a hand above the selfhood, without fear or resistance; and thus to be brought to bear upon plane after plane of objects; to perceive new degrees; and to enter worlds of perception beyond natural light. Its last eye being single, or in the human form, the whole body is full of light. This form is the new organon of the sciences; the New Jerusalem organon of them all.

The separations here spoken of are twofold. First, the severance of the man from sensual thought, and its incessant questionings against higher perceptions; and his admission within the lines of new intuitive sense. This involves a flexibility of the whole mind; capability of giving up old ways of thought; the sufferance of an inward revolution in the government of the natural faculties; preparation by prayer



for influx; and the ascription of penetration and successful insight to the Father of lights. Each intuition thus gained is a separation from the rule of the outward world, and a reversal of its appearances; in short, detailed entry, truth by truth, into a new world in nature, on which a new practical man is to stand supreme.

The second set of separations is more organic, and not of the intellect prominently or only. It consists in the displacement of organic planes of power, and in laying them by for a time so that they are no longer employed upon objects. In this way, the natural senses, and the natural body, can become quiescent as in sleep, and an interior man usually adjoined and determined to them, be emancipated and dis-anchored, and be set over against his own proper objects with new senses and determinations. He then sees the special world to which he is opened, or, as the saying is, enjoys open vision. And whatever outward planes or world-lenses are taken off, the human form above them sees the state that transcends their perceptions and desires. And according to the enfranchisement, the people of that plane are seen, and the man is among them with all his "body, parts, and passions" in their degree. This is not a natural process; yet it is according to, and correlated with, the lines of nature; and is attested throughout consciousness in the movements of thought, which are heralds of, and preparations for, the movements of men in all their worlds.

The natural man, of himself, resists these separations with all his might, and especially the cardinal instance of them which occurs in the death of the body; and he would live for ever here. He has his faculties connected together by selfish bands of fear,

and feels safest and most coherent when his blood is thickest and he is most "conglutinated." His tendency is to a "simplism" that does not belong to the human form. This is his device to know nothing beyond matter, space, and time. And yet death will take him to pieces, and lay his natural mind upon its oblivious shelf.

Two instances, which will serve for many, show how the human form in a spiritual man is made use of for revelation of what it is necessary to know. They are cardinal facts from Swedenborg's case. 1. As a prepared man, with an organism willing to the use, he underwent the process of the dying, his spirit was demonstratively separated from his natural body, and raised into the spiritual world; he watched the process, and saw the serving angels at his head and at his feet, and "heard their cogitative speech;" and he felt and knew that the power which sensibly drew him from the intricacies of his mortal body was divine, and that resurrection is no natural process, but from the attraction of the Lord alone. This is described in detail in his *Arcana Cœlestia*, n. 168-189. Because he was a man, this could happen to him; but also because there was a divine use involved; viz., to teach men of the very facts of death where knowledge otherwise ceases, and where fear and falsity often begin; to make all who have to die participant in the merciful knowledge that death is but an appearance, and instant resurrection the reality which it hides; which, as knowledge, can be given in no other way. Therefore the human form, which in its outer degree is the subject of death in all of us, in that man was put through the process, and the knowledge of it was thus communicated to mankind.

2. By the same human form, and its unalterable capacity of change, Swedenborg was enabled to be present in the heavens and in the hells, and to bring information about them both. This was also effected by divine means; by the quiescence of the natural faculties, and thereby, and thereafter, by the opening of interior planes and states. In the spiritual world, similarity of state produces presence; and with the concurrent life and motives of the man, intercourse as in the natural world. These "high capacious powers folded up" in others, were unfolded in this instance, and hence the experiences of Swedenborg are due to the capacities of the human form for knowledge and reality, made actual under a divine hand.

It is not needful to say more on this topic, but these instances, never contradicted, demonstrate that there is no realm from the knowledge of which the true man is shut off when it will do him any good to know it; and that his human form is itself the organ through which it can be known. And to complete the coherence of the instrument, his intellect is in the human form, and thus is levelled at the entire universe of objects, all of which involve divine intellections.

And as, when God pleases, man can traverse the spiritual world for informations of use, so also under instruction he can penetrate the secrets of his own body, stand under the arch of the temple of its organization, and see the soul which inspires its ends, and the reasons of the lines which convey them. The separation needful here now and for the coming time, is from the lusts of science, from its selfishness and pride, from its infidelity, and its violations. Ardent desire to know apart from these things is of God,

and will be an eye deeply inward upon a body full of light, and the genius of the human form itself will receive and impart the truths in question. It is hard to think that when selfish power which seems so very powerful is put aside, the real power will be given; for self-willed study to the natural scientist seems all and in all. Yet there is a prophecy that such is the fact, as follows: "For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isaiah lvi. 4, 5). This signifies that a self-enforced abstinence from any strong natural lust, although it takes away the path of the lust, and all the knowledge of the path, and seems to render the mind impotent and barren, yet is blest with an entry into the Divine Sonship and counsels, is safe in the divine truth, and is essentially fruitful in the knowledge of what is good and true; the lines whereof such a eunuch, such a virtue, perceives with no break or faltering of faculties, but with advancing regeneration, out of the Word, through the works; the first self-denial, the eunuch, being the Lord's organ in the man, and united with the Creator and the eternal. The application here is for the promise that the meek shall inherit the earth; that the gentle conscience is the key to the truths of the natural world.

The separation and experimentation here are the opposite of the violational methods in vogue among the scientists: they are the subjugation of sensuality, whereas violationism is the triumph of sensuality, and its murderous intent and presence inside other living

beings; they stand as self-denials before problems until the appointed time of knowledge and insight comes. Gentleness and love of the one kindred blood of which all the families of the earth are made, is the tracking power that perceives their innermost scientific truths. And then for the greater organic realm of spiritual intromissions, the means, though fearful, are gentle as sleep, and only require complete trust in the divine preparer: indeed sleep is an image of them; for they involve the passivity of the natural man, who cannot at first hand know these things, and then the detachment of the spiritual human form which can know them. They involve in fact *vivi-severance* of the man from himself; and bring the certainty of a reunion afterwards; and also of the greater and ever-completing unity of the subject who can thus yield himself up a living sacrifice on the altar of the divine experiment.

These facts underlie all powerful work of imagination and all art-representation in this world. When a Shakespeare is present with most bodily genius in distant ages and countries, and as, for instance, in "Antony and Cleopatra," becomes a crystal-life dramatically populous for an epoch, his very flaws the prisms of men and things: when an Elizabeth Thompson, like a modern Valkyria, weaves the web and woof of a battle, moves unperceived in its volcano, draws its lines of passions and ministers its deaths; when the maiden stands, as no captain can stand, "where the war-flags wade in the waging hosts,"—the mind sees at once that there is a faculty at work that beggars the senses; that comprehends the vitals of things without breaking their surfaces; a faculty that puts Warwickshire and London and spaces and times aside, and goes direct to the heart

of events with no player's or maiden's hand, but with a real presence descended from the immortal life. For in the spiritual world, love and thought, and the imagination born of their union, cleave the appearances of space, and are present where they strongly will. All such cases as these, and all acute perceptions, and realizations of such perceptions in words, arts, machineries, or acts, belong to the *vivi-severances* of the human form, and to the power of the detached and emancipated parts to live for a time in their own sphere and its intelligence. What is called genius is no other than this; and a main characteristic of it is, that it does not permanently inhabit the private man who seems to own it, but burns and shines under the provident eye of God, as his occasional minister and interpreter to the age.

The human lens and light, which is the human form, is fourfold in use and power beyond the senses. It can know God and see Him when it is pure in heart. It can know the universe of nature, all opacity notwithstanding. It can know what is in men. It can explore the spiritual world. All this on the side of truth, whose first aspect is knowledge. Man, by the divine assistance, can be separated from himself, and find his true sanity and its penetration above himself.

## CXXIII.

## THE GREAT WHITE THRONE.

It must strike some readers that the Word of God is expressly silent concerning many details in the pages of this book, and that any narrative of the

spiritual world, and any particulars about another life, are supplements to the Christian Revelation, and not an integral part of it. Especially it may be argued that our Lord and Saviour Jesus Christ has said little about such things, and that therefore it is not important to know them.

Time fails here to answer these reverent objections in detail, though they deserve a most respectful answer. But the general reply is, that though the letter of the Word appears to be reticent on these subjects, the spiritual sense, when opened, is seen to enter into them. The inmost sense treats of the Lord alone, and the glorification of His Humanity. The internal senses treat of the heavens, and of all heavenly principles which lead thither. The letter is "the clouds of heaven" in which these things come to men. And a prepared man, an illuminated reason, instructed in the internal senses, and intromitted into their worlds, expounds that the Word, so far from being silent concerning the immortal state, is replete with its conditions, its philosophy, its principles and doctrines, in every inspired line: shows where it is, how it is, and what it is.

One thing is seldom thought of in regard to the Word; that it differs from other books as its Author differs from men. For the most part all words and sentences are of the depth of those who utter them. Two and two make four, is a sentence different in compass in the mouths of a rustic and a mathematician: in the one case it is applied to apples or to pence, or to daily objects exclusively; in the other case it stands related to all problems of numbers, though capable of limit to the use of addition here also. The rule applied onwards

suggests that meaning comes in as the wise man comes on; so that at last the commonest phrases may be inspired with a great life which does not appear on the surface. And if it were certain of any form of words that God had spoken it, then it were equally certain, against appearance of its simplicity, which might be accounted for by our need of hearing, that its contents are infinite and eternal, are God Himself, serviceable to the human being, but beyond his gauge at last. For example, in the Lord's Prayer, when we say, "Father of us, Who art in the heavens, hallowed be Thy name," we have been taught a form by the Lord for addressing Himself; for He is our Father, firstly and especially in His Divine Humanity. But "Father of us" implies that He, the Divine Good, is only the Author of all that is good in us, and not of ourselves otherwise. And "of us" implies every relation of our lives as descending from this source. It also means that He is no private father of a private family only, but of all mankind, for there is no limiting "us" to a less sense than all of us. It means every being for good, and prays for no exceptions; and thus extends to heaven and its societies. "Who art in the heavens," signifies the divine personality as the ground of the heavens; and implies that man knows by conscience and influx into it what heaven is when he chooses; for the Lord appeals to known terms, and this phrase signifies that the principles of heaven are plain enough to man. "Hallowed be Thy name," prays that Jesus Christ, the Divine Humanity, the name of God, also the whole face of the Word, may be intimately acknowledged to be holy, and that thus His infinite light may strike our minds, and His



kingdom come. These openings of such a prayer could have no existence within it if it were spoken by one man to another; if a good child addressed his own father in the same words, they would be limited by his father; whereas, coming from God, and going up to God, they are unlimited as God.

Swedenborg says of this prayer that it fills the heavens, and cannot be exhausted to eternity. How should it, when "Father of us," spoken by the Lord, means a different face of mercy and love from one state to another for all mankind for ever.

So also "I am," spoken by a man, involves the man's dimension; but "I AM," spoken by the Lord, contains the movement and doctrine of the Godhead.

Now the entire Word is thus divinely circumstanced, because it is spoken out of a spiritual sense, which descends by gradations of light from the highest.

And a reason of the present remarks is, to recur again to the attitude of the sciences of men to the Word, and of the Word to the sciences.

It seems as if the writer, with slender justification from Scripture, has laid great stress upon the bearing that the present prosecution of the sciences exerts upon private and public life, upon the common weal and the religious weal. It seems as if Scripture touches science only inferentially, and clergy are content to leave things as they are if science can be held back from attacking faith. But our case is different. For the internal of the Word contains a complete history, from the beginning, of the insurrection and assault of the sciences upon the religious life; a record and monument for ever of their redemption; and of their committal to free-will afterwards, to serve the salvation, or minister

the perdition, of the private man according to his choice.

Egypt,—again remember the name,—stands in the Word for science in its whole significance. If this be so, then the Word is not silent, but vocal from Genesis to Revelation on the subject of science. The necessity to go down into Egypt for corn, administered by an Israelite who was Lord of Egypt; the multiplication of the children of Israel in Egypt; the detailed plagues on Egypt before Pharaoh would allow the Israelites to depart; the severe distance for the self-willed children of Jehovah from Egypt to Canaan; the guiding God who was needful in the intervening wilderness;—if these are details of the relations of the human mind to the kingdom of the sciences past and present, then is the Word full indeed upon the subjects which have occupied us in these pages. Furthermore, the prophets are continually concerned about the same Egypt, when yet the geographical Egypt is but a name and a tradition to the Jews. The inspiration of Isaiah and Jeremiah is full of Egypt, its present sin and doom, and the future salvation and glory of its state. The Lord also Himself went down into Egypt, and the prophecy was fulfilled, Out of Egypt have I called my son. And in the Apocalypse occurs the phrase, shining with a terrible light on the deeds of the present hour, "That city which spiritually is called Sodom and Egypt, where also our Lord was crucified;" and which is a clear prophecy that the present violators were to come and are provided for; and that they would be conjoined with science as Sodom is here conjoined with Egypt.

In order to show the broad front which the Word

presents to human sciences, and how revelation in the interests of man penetrates the Egyptian darkness, the nineteenth chapter of Isaiah is here transcribed:—

“The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.

“And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

“And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

“And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

“And the waters shall fail from the sea, and the river shall be wasted and dried up.

“And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

“The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more.

“The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

“Moreover they that work in fine flax, and they that weave networks, shall be confounded.

“And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

“Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

“Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

“The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

“The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

“Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

“In that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

“And the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which He hath determined against it.

“In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction.

“In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

“And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they

shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them.

"And the Lord shall be known to Egypt, and the Egyptian shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

"And the Lord shall smite Egypt: He shall smite and heal it; and they shall return even to the Lord, and He shall be entreated of them, and shall heal them.

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.

"Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The occasion does not allow of a detailed exposition of the spiritual sense; but the reader who bears in mind that the condemned Egypt signifies human science as a will and way of the selfhood, determined to know by studious egotism what can only be known by revelation from God, and to act perversely upon the ground of a world of accursed knowledges, will see the heads of the divine accusation against such science; and indeed these have been explained somewhat in the previous pages. It is sufficient to say that the imagery of this chapter,—the idolatry, the strife, the disorder and the insurrection, the superstition and necromancy, the tyranny and fierceness, the loss of waters and the drought of rivers,

the withering of the reeds, the failure of fish; the drunkenness of spirit, and the defect of service, the terror of Egypt before Judah,—consists in correspondences which pertain to Egypt alone, and which, rightly understood, make clear induction of the fact that the Egypt here mentioned is no other than science on its evil side. It was no geographical Egypt which was thus singled for judgment, but an Egypt which pursues every church and every man; and which especially in these later ages aims to supplant the eternal by the temporal, and to use the creation itself as a service against the Creator.

Enough has now been said to indicate that the Word, so far from being empty or voiceless on the subject of science, is full of that subject from the beginning of Genesis, where a false and forbidden way of knowing, marked the entry of the first recorded lust into the human soul, and the desire to be as gods was the primary motive. This desire to be as gods underlies violationism now, and animates protoplasm; and therefore here, in the earliest record of revelation, a clean prophecy is extant of the aims of scientists at the present day.

In a word, where the spiritual sense is not opened, and the Scripture not understood, the Sodom and Egypt of scientism is a prince and a potentate, unrebuked, and heir-apparent to the throne of the world; but when the cloud of the letter is dissolved, the same Sodom and Egypt is the eldest malefactor in his last arrest, and standing anatomized, without a pretext, before the great white throne.

Note here, before the war begins, how great the motives of violationism are to elude this jurisdiction, and therefore to deny the spiritual sense of the Holy Word.

Ought not statesmen to study these things? Is it well that such clear forecasts of the effects of atheized science should exist in the world, and be appointed to be read in churches, and that those who have nations to govern should take no heed of the course into which they are drifting from permitted organized egotism, and permitted abomination? Is it fair that the plagues of science should be written down in the Word, and that governments, afraid of its ambition and malignity, should summon it unpolitically into the state, and there enthrone it above public order, and expose the people to the fierce heat of its motives from below? In the Word it is the ally of all the lusts of man, and the advocate and handmaid of their persuasions; there is no scruple in it, for nothing is holy to it; and shall the modern state, whose constitutive point is personal liberty open to heaven, be invaded by this Sodom and Egypt, against the broadest lessons of the spirit in the Word?

But then the statesman, for this mission, of keeping these things in their proper places, must admit and study the spiritual sense; or the Word has no voice for him. And here we see what a practical matter the spiritual sense is; that it is no ingenious machine of correspondences; but a divine declaration of duties from beginning to end; prescribing to the individual man what to do for the just limits and boundaries of his own mind and his own humility; and to the prime minister a policy of independent righteousness, which shall keep special knowledge pure, which shall make it inoffensive and useful, which shall not instal it where wisdom and its charity alone should sit, but summon it from service, and release it to service, and teach it by every commanding hint that it is

never in power, but in consultation provisionally from moment to moment, for the glory of God alone, and for the good of man's estate.

## CXXIV.

## THE FUTURE OF THE CHURCH AND OF SOCIETY.

One thing more requires to be said of Swedenborg in concluding this case, which is intended chiefly for the humane portion of the scientist public. He was no inaugurator of a new external order in Church or State: no revolutionary hand, either religious or political; but a rational teacher, commissioned and privileged as such, for all whom by their own choice it may concern. He was not like other founders, the starting-point of a new mystical light which infected followers, and culminated in a sect. A sect has indeed been built upon his doctrines, as must be the case in countries where the making of new sects is a habit; but his books outlie ecclesiasticisms as fairly as the books of Newton or Laplace. He is a schoolmaster, where all churches may learn things new and old, and apply them to reform, regeneration, and newness of life, becoming new churches in the process. Hence, an instantaneous New Church is as impossible as an instantaneous mathematics, or chemistry, or geology. Nay, more impossible, because these walks are of the head; but in the true church the slow conversion of the motives of the natural heart into the motives of the spiritual heart, by obedience yielded to divine truths taught from without, is the slow, difficult, painful, and ever increasing operation. Hence Swedenborg personally



had no expectation that his doctrines would rapidly overspread, still less command, the church and the world. He went on with joy of industry, but left the times and places where the light would be received as matters with which he could have no concern. So far from being an impatient or a fanatic, he deposited his books as the carboniferous era deposited its carbon, or as the great forests laid down under other strata; and only knew with certainty that there was heat and light for the homes of men and women, for churches and states, whenever the grounds were fairly opened which those deposits underlie.

We may repeat what he says on this subject in his *Last Judgment*, n. 74:—"I have had various converse with the angels, concerning the state of the church hereafter. They said, that things to come they know not, for that the knowledge of things to come belongs to the Lord alone, but that they do know that the slavery and captivity in which the man of the church was formerly, is removed, and that now, from restored liberty, he can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it; but that still they have slender hope of the men of the Christian church, but much of some nation far distant from the Christian world; and therefore removed from infesters; which nation is such, that it is capable of receiving spiritual light, and of being made a celestial-spiritual man: and they said, that at this day interior divine truths are revealed in that nation, and are also received in spiritual faith, that is, in life and in heart, and that it worships the Lord."

Of this extract it may be observed that the African race in Africa, the negro race, is the one

alluded to as the subject of an interior revelation, and as being removed from the infestation of the Christian world. This was of spiritual knowledge, and how far it will be attested by geographical explanation time will show; but Swedenborg found in the life after death how much more readily the negro races receive divine truth in heart and life and simple obedience, than the learned of Christendom and the congregations which they lead. Throughout his works great importance is attached to the negro, and this at a time when no special attention had been called to the Black question, and before the Anti-slavery movement was born. It is remarkable that he singled out this race as the most capable of receiving the truths of love of any existing on the planet. This plea for the negro capacity has been followed by events. The hearts of the best men and women have heard the black man's cry, and feeling that "the little ones" were in danger, advanced nations have been summoned for Christ where Greek philosophy was indifferent, and would leave the slave a slave. Nay, one of the great wars of the world has been waged in order that the poor African should be brought as a citizen into full freewill. And at present he is the pivot of two continents, Africa and America; and Livingstone has sought out and loved and died for a people that Swedenborg was the first to rescue, by potent words that still sound on, from the false darkness of this world's shame.

There is yet one other forecast in Swedenborg; far it seems from being realized, and it concerns France. In his *Apocalypse Revealed*, n. 740-743, he speaks of "the noble French nation," and argues from the spiritual sense of the Apocalypse, chapter

xvii. 12-14, where these words occur:—"And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and they will give their strength and power unto the beast. These shall fight with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." The interpretation itself should be carefully studied, for it is of course not obvious on the surface; it imports that France will receive in her life the light of the New Jerusalem, and especially the doctrine of the Divine Humanity. But what we are chiefly concerned with here is the fact that Swedenborg, who mentions no other nationality in his evolution of the spiritual sense, which is "abstracted from time, space, matter, and person," here directly alludes to the French nation. Now we may take the African to be the residual infancy of the heart of the race; the French to be the limit of its corrupt civilization. The hand of God on both is portended; in the one case, by orderly emancipation of all kinds; in the other, by the breaking up, through revolution and war and anarchy, of the fabric of national and individual lusts. And besides her general revolution, which soon followed upon Swedenborg's words, there is this answer to his forecast from France herself, that out of her abyss, and through her agony, when the hells were visibly opened in her midst, there sounded formulas of brotherhood and right such as no other nation in modern times has uttered or conceived. Where is the English or the German or the Russian or the American word of fire, to compare with "liberty, equality, and fraternity," were these placed

on their divine ground, and derived from the Lord, the Creator and Redeemer, as their source. That the words are there, in France, is much; she would be poor indeed without them; they are no hypocrisy, but a cry to heaven. They are her natural basis for a new order of life.

It is not uncommon for these great watchwords, springing apparently from the fervid genius of revolution, when the old selfishness is in abeyance for a moment, to be given by the angel of the future in the last hours of breaking states and dying churches; and they serve not only as the torches of nations through their gloom, but as future vessels into which divine life may be poured. The Lord in His Divine Humanity may take the sacrament with France out of them at last; for they are golden vessels, and their patterns are in heaven.

So, too, in our natural need, while Swedenborg is unaccepted, and the national life has sunk into parliament, one great man among us, Thomas Carlyle, has put in burning propositions the doctrines of use, and good works, and righteousness, of veracity, or the truth of good, as the sole substance of the lives of men and nations; and herein, so far as practice goes, he has laid a basis for the universal church wherever his works are read. From lack of the higher communication, he has failed indeed to consecrate his standards; failed to derive these virtues by acknowledgment from their only source; but still the watchwords are given; and in them he has brought divine formulas to his nation and his age, and measurably prepared its wilderness for the New Jerusalem.

The mere appearance of such works and words is a sign of the cataclysm which is coming upon

society; the deep sleep of parliament, drugged with "interests," is a countersign. In all, a New Church is portended. The essence of that church lies in the conjunction of charity and faith. Charity is the universal life of good, its diligent fulness in the day's work; faith is the clear intelligent owning of it to the Lord. These two in one, in act, are the plan of salvation.

## PART IV.

## A NEW AGE.

## CXXV.

## CHARITY.

It is a powerful religious position that charity does not consist in almsgiving, but in each man and woman shunning evils as sins against the Lord, and doing the duties of his or her calling, sincerely, justly, and faithfully. In this way charity does consist in filling the day with good works; and this great Christian virtue is rescued from the shadow of patronage on the one hand, and from hanging in the air of sentiment on the other. For with respect to the latter case, Paul's definition of charity has no determination downwards to the uses of this world; it is the spirit of kindness expended in the upper regions of character and conduct, and not coming as lord and master into the bosoms and businesses of mankind. Here Swedenborg departs from the Pauline theology, with which indeed his works are for the most part not co-ordinate, while on the other hand they are rational streams from the mounts of the Gospels and the Apocalypse.

When we consider the matter closely, the charity that consists in doing the duties of one's calling in the world, sincerely, justly, and faithfully, leaves nothing outside it in the way of good works. It implies that every one has a calling, and banishes idleness and indulgence from the road of life; it enforces skill, diligence, industry, rapidity, calmness, to the uttermost. It is a perpetual incentive to a loving and wise conscientiousness in all our relations; and preaches "do unto others as ye would that others should do unto you," as the religion of business. If you would like your work done well by others, do well, as they would like, your work for them. This exacts the perfection of labour from all men for all men. It is organific for society, and disciplines every person for his best service in his place.

One of its designations is its great capacity of taking trouble for others; so that instead of merely suffering long and being kind, it works hard, and is helpful. Thomas Carlyle has said that genius is no other than a great capacity for taking trouble; and here, in mutual good service, charity caps genius, and is itself the genius of the practical life.

This charity leaves out no almsgiving, provided the almsgiving is a real part of the day's work; not a mere impulse; but a work, from a settled purpose, going wisely and prudently forth to its object. Yet almsgiving in itself is no sufficient work for a day, unless the hours be afterwards filled with its administration. The egg to be hatched for use must not be dropped in the sand, and be left to be developed by the heat of the general sun, or by the sentiment of the public mind; crocodiles and snakes thus commit their eggs; but the hen sits until the chickens are hatched, and then keeps in their midst.

The wealth that charity has inherited, or has acquired by diligence in business, by trade, profession, handiwork, literature, or merchandise, is of two parts, —1. What the man wants for the sustenance and maintenance of his house; 2. The overplus of this on which charity again has to work both mentally and administratively. In this division lies a set of problems for future society.

The present faith of mankind is, that wealth belongs to the possessor in such a sense that he has full right to spend it all upon himself. If he has a thousand a year he has this right, and if he has half a million a year he has this right still. Only in the latter event he will be largely solicited by "charities," and be expected to build churches and endow wings of hospitals. This claim upon him is no religious but a social claim; it knocks at no door that opens to his whole conscience, but appeals to him to fill his respectable position according to his great estate as a humane man of society.

Among things to come is an answer to the question, What is the calling of wealth, and of great wealth, in the commonwealth? Wealth here is neither a doctor, nor a lawyer, nor a clergyman, nor a soldier, nor a tradesman, nor a writer. It is a totally indeterminate calling; an unconstituted profession. Its determination is the point to be settled.

It is a dukedom; a chieftainship. Being a dukedom, it has a principality attached to it. Its revenues belong there. What is that principality? It can be no other than a subjacent society. There never yet was a real dukedom that did not consist of other men; the real dukedom of Cornwall consists of all the men and women of Cornwall. The



subjacency is the ignorance, lowness, want, foulness of habitation, inferiority of manners, morals and education, in the principality. Especially in so far as these things are not the fruit of present personal vice; that is, in so far as they have descended from the past, and are its woeful legacy; for of the wrecks of vice now the State takes cognizance in workhouses and prisons; it is the compulsory duke of rogues and paupers. But these are not under the dukedom of wealth, and need not come before its immediate administration. For even in its highest positions it is and should remain an abiding property and a personal power, and the duke's freewill, and the free-will of his people, are essential to it.

The position is incontestable that no man requires great wealth for himself; even no king requires it; but his state and function must be supported by other men, and some wealth passes well and to the purpose that way. It is equally certain that a spendthrift can waste more than he has, whatever the amount. But as the wise man does not need the wealth, and it is useless to him, it belongs to Use, and the problem is to find out the use in every special case.

If this view be true for the future, it is clear that wealth must descend from the upper ranks, and by wise administration begin at the bottom for the redemption of the honest and hardworking lower classes. At any given time, a certain amount of this redemption can be effected. For instance, by the year 1886, the steady enginery of wealth, diverted from luxury, vanity, self-seeking with the people, and personal indulgence, and held to that charity which is bound to urgent business, and believeth all things, and knows no impossibilities, or improbabilities,—

would clear London of back slums, and base the virtues and industries of all its good people upon decent homes. The revenue accruing from these would reascend to the private dukes, and increase the riches of their dominions. And then a further redemption would already stand clear before them; and claim the coming down of the wealth again from the upper hands.

When this process is begun on a religious principle, as the main part of the daily labour of dukes, casual charity may cease, its necessity supplanted by an organic rational charity to be ingrained in the course of generations in the nature of industrial society. At present, the communications of the charity which lies in almsgiving, are leakages of wealth, benevolent flashes of gifts incommensurate both with the breadth of the wealth, and with the breadth of the want underneath it; whereas rational charity, or the administration of the revenue of the dukedom apart from the private purse of the duke, involves that the whole surplus income shall roll through the just wants of the people, that is, through the population of the dukedom; that the influx and circulation of the wealth shall be exactly as its span of power.

Some consequences follow from this new relation of dukedoms; which, improbable though it seems, is as sure to be established, and to grow, as it is sure that nominal Christianity will reign over every continent, and that Mahometanism and other religious forms will be subservient and decline.

If the basis of society in the building of dwellings were worthy of human beings, the home would keep within it that sickness and calamity which are now taken away into public buildings because the private

rooms are too bad to house them. This state of things does not occur with the sick and afflicted of the favoured classes; and as habitations are improved, and as wealth is greater, and better administered, it will not be necessary for the industrious poor, or be submitted to by them. In this way hospitals, which are guest-houses in defect of homes, will cease; and honest sickness lie on its own bed, and ask alms of no man. Establishments at various distances in towns for the service of accidents rest on a different foundation; and so does insanity, which belongs, as we have seen before, to the care of the State, whenever the insane person requires to be sequestered.

If the charity in contradistinction to the almsgiving of the future were only to yield sickness its own home, and to manage that men shall die decently in their own beds, the boon would be sweet. The hospital exists against all the claims of sickness, and makes each man suffer and die in a large party naturally unsympathizing by reason of the liveness of all suffering.

Decentralization is preached also. For what we treat of is religion over wealth, and wealth, not over want, but over honest need; and each fortune will in time be administered by its own duke, though in consentaneous action with other dukes. The force as charity will be centrifugal, and centripetal only as business, *i.e.*, as the return of capital invested in redeeming the bases of the natural life. It will have no officialism and no compulsion with it, any more than a Peabody lodging-house requires; only stewards for public order, and the conservation of property. But no connection with titular magnates, or with the privy council. It will not minister to

power, but give power away by increasing the independence and solvency and physique of the lower classes. Yet it will create administrators who are trusted by the people, and who may be of use in the State.

The State however will be to some extent absorbed by the reign of private leaders or dukes, whose rule will not be otherwise governmental than that they are masters in business and Use. The charity which lies in the administration of wealth, for those whose legitimate day's work that administration is, and the charity which lies in doing the duties of your calling whatever that may be, will together constitute the human mind and body of the country; and first municipal and then general government be outside of it and subordinate to it; so that a revolution will have occurred, and the individual man with God above him throughout society will be the centre of influence and influx, and of order; and the State, the inexpensive police of these. Use and its delight, not show and its amusement, will be in the spirit of the whole.

These are fair conclusions from Swedenborg's position, that charity does not consist in almsgiving, but in first shunning evils as sins against the Lord, and then in doing the duties of your calling sincerely, justly, and faithfully. They point to wealth now and here, because wealth is enormous; and by no way conceivable but a new administration of it can natural society be redeemed from below upwards. Of course redemption in the proper sense is of the Lord; but so is the redemption we here intend; and which consists in the righting of society so far as the whole means in it at any given time allow,

Here are no questions of political economy; but

of the divine duties of wealth, and of its administration on remunerative principles, which in the long run are necessary to the new state. If the way of remuneration be not immediate, wealth is the one thing that can wait; and provided the principles of its application be sound, an advancing society is certain to repay outlays with increasing interest; wealth at both ends is the assurance of such a future.

It may be objected that these are practical affairs, and belong to the present business men, and that they settle themselves by financial considerations; that helping society does not pay sufficient interest to carry wealth into investment in that direction; and that therefore it is dangerous to recommend unremunerative schemes on a large scale. This is granted; and all we at present demand is the recognition that the duties of superfluous income beyond what the man and the family need for house and station, and for security, are to the society from which the wealth comes. Among those duties is the conservation of the property itself; the care that it be not given away, in which case it would decay into alms; but that it reproduce and increase itself, so as to make the dukedom of the possessor and administrator permanent and extending. This is the spirit of charity. And with regard to its outgoings and investments, since the recovery of society is the aim, there is no need to forestall what they will be; for that belongs to great and good business men to find out; only we may rest assured that the mechanism of wealth that is to raise the human family into greater decorum of home and habitation, is not more easy than the discovery of material enginery, nor more to be laid

out in great plans beforehand than railways and telegraphs and post-offices and the like, which are suggested to men in the course of years, and improved, corrected and founded afresh from time to time. The first main point is that the spirit of dutiful charity shall descend, and begin to work: that the whole firmament of wealth shall be bowed down to those who require its voluminous influx.

This is the opposite of communism, which would divide all property, and give it away. For the charity we indicate gathers up everything, and makes society into its seedfield and harvest, restoring the crop to the proprietor every quarter day. It is his to administer; and his Christian conscience in his dukedom, and the example of other like dukes around him, is his only compelling power.

Here we recognize man's place in society, corresponding to man's place in nature. The higher plane is founded upon the lower; creates it; governs it; endows it; washes its feet; and makes the artisan's life, though humble yet homely, and co-decent with the duke's.—In recapitulation, charity consists in ceasing to do evil, because it is hateful to the Lord, in every calling, and in doing sincerely, justly and faithfully in the same; this is helping the human race. Therefore in the administration of acquired wealth for deserving objects; that is, for all who help themselves, and who are the industrious and solvent community. Also in occasional almsgiving as a part of that administration. In this nation it also consists very mainly in cultivating political wisdom, and superintending the outgoings of the State, now amounting to seventy-eight millions a year, all expended in keeping up the *status quo*.

## CXXVI.

## LOVE AND IMMORTALITY.

Human affections are re-born when they are assured of a future life and an immortal freehold ; they are under regeneration when they even aspire to a perpetual estate. The New Church, which has open experimental knowledge that character survives death, pours heavenly fire into the vessels of the natural heart when these are willing to receive it. There is not a love that man has but must be totally changed by a firm reasonable faith that it has an endless career before it ; and that the further stages of that career are consequences of the fidelity of the earlier stages. A man will work at his affections, to improve them, if he knows that they are his affections forever, in a very different sense to his occupation with them if they are held as temporary things or tenements, and if he is to quit them at death. And if he has only a vague faith that it will be all right, and that he will be faithful as if his immortality were certain, his hypothetical action cannot be the same as the action from a recognized certainty. Hence the knowledge of the immortality of love now given to mankind, is a new and immortal nervous system in every virtue ; and those who have it, and live from it, are more alive in their private and public determinations than other men can be.

There is no need to carry this argument far, or to illustrate it by other than a few common examples. The assurance of immortality, the definite knowledge of it, enters friendship in all its wide relations ; and

is like a sweet conscience in them all, making them worthy and warm. So far as the friendship is true, it founds something that cannot pass away : meetings on a common ground whenever the heart requires them. The friends may be in distant spheres, to speak reverently in distant heavens, and their forms unknown to each other for the most part ; but a basis of recognition has been founded on earth, and they can be known to each other in that when the desire arises, simply on the principle that friendship is immortal, and the divine constitution of the spiritual world endorses its desires.

So also as love is permanent, and the sexes undying, the accurate knowledge of this enters the greatest affection of nature, and feeds it with constancy ; and with hope, courage and joy. Whatever is true gold in it here, is committed to rational faith, and purified for an immortal continuance : whatever is provisional, is faithfully kept, and ministers its best of service on the journey of life. In all cases it is a sacred trust, because it is of the life of life. Containing these grounds, conjugal love must be absolutely different from that love which contains only the body and the flesh : for it lives in the spiritual body which has every part transcendently in it ; and does not ascend from below, but descends from above with its fulness and its power into the mortal pair ; being humanly and extremely organic, but organic from heaven.

And likewise the love of country, patriotism, is aggrandized and fired whenever a man believes the fact, that his country is permanent, and its good given to his heart for ever. Swedenborg says, "Those who love their country in the world, when they die, love heaven, which is then their country."



This is the immortality of patriotism. And this faith, poured into the patriot hearts of this world, gives an immortal interest to the native land, as the nursery of good men and women for ever. Such patriotism must be different from that which has no faith in an upper England reaching even into the heavens; the England of the graves of our ancestors, venerable and sacred to us though it be, is a meaner country than the England here and hereafter of our spirits; the land of past history and dying generations is altogether unlike the fatherland of a perpetual present, into which birth for ever comes, but from which death is banished by the clear penetration of rational religious sight.

In one more illustration, the relations of parents and children, family love, are new for the New Church, because children can now be taught whatever is needful of life and death; things hitherto concealed; they can know that life is definitely continued, and that in every duty and lesson they are being prepared not only for an earthly but also for a heavenly home. This can now be done without parrying the searching questions of the child's heart. He can learn that if he dies, he will grow up under angelic tutorship in the spiritual world, and know no Father but God. That children who die grow up to an immortal youth; that good old men who die, grow back to the same youth; and that heaven is unfading youth, because true love and life are in the freshness of the Lord's eternal morning. Children can also learn early that earthly parents are provisional ministers for them, and that the Lord is the parent even here; and independence be thus founded early in loving obedience. Education on these principles is totally different to the rearing

of children either where there is no religious knowledge in the parents, or where the knowledge is vague, and the grave blocks the way and dims the sight of the little enquirer.

The principles of materialism, and the falses and ignorance of the old religion, confound the human affections, cut off their spiritual heads, and leave only their natural heads extant; truncating marriage and infancy especially: the new revelation opens life, and the friendship and love and youth and patriotism of the heavens descend into its relations, reconstitute them, and furnish the beginnings of a new and imperishable age.

## CXXVII.

## THE SEXES.

Swedenborg has written a book on Conjugal Love which for some time to come will furnish anxious ground for those who receive his commission, and easy points of superficial attack to those who impugn it. In the first place, he has elevated the subject as no other writer has done, showing that conjugal love descends from the Lord through the heavens, where it subsists in everlasting fervour and purity, its births there being inward additions of good in the heart and truth in the mind, whereby heaven is internally prolific of life, and advancing in power. From thence this love descends to men and women on earth, and where it is received, it is a pure affection, pure to its very end and resting place in the body; pure, but full; and coming from above, charged with every immortal motive; altogether

different from any animal's love, which is single to this world, and born through the senses from without. No writer has stated this before; none could state it; because it is an experimental rational revelation from heaven, where conjugal love is fundamental.

Below this serenity of doctrine and experience, lies the whole realm of corrupt loves and disorderly relations upon earth. Swedenborg has trodden here also; and while denouncing adultery of purpose as among grievous sins which shut heaven against the doer, he has drawn up a scale of incompatibilities under the influence of which it is impossible for the married to live together with any prospect of love, or of peace; incompatibilities by which marriage, or the union of two persons in one, is practically voided. In the direction of separations, he has done nothing more than give sanction to all the causes which make conjunction impossible; whereas our divorce courts at present entertain those only which are crimes against the person, or nullities of the person, and which are the gravest demonstrations of incompatibility. And therefore it may be said that he has but preceded the law of England, which has constituted the present divorce courts since he wrote, and which is gradually and inevitably advancing upon the path which he has marked out.

But again, all real causes of separation acting on men and women, constituted as they are by the Creator mentally and organically, are also, he declares, "legitimate, just and conscientious causes of concubinage;" that is, where marriage cannot be entered again by the separated parties; and this cannot be in the Christian religion on any mere ground of incompatibility, but only in the case of

adultery. Here he outgoes the work of English law; which may sanction the separation; but has at present nothing to say to the life of the parties afterwards in regard to unions which cannot amount to marriage, and which the present law practically creates, and ignores.

Every one knows that these unions are numerous; and also that they are often disgraceful. But Swedenborg does not let the matter rest here; but has stated that where such unions exist, they must be separated from conjugal love; that a double cohabitation is damnable; and he has uttered the note of their regeneration, in the principle, that if they are faithfully kept to, conjugal love may be preserved in them and by them; and that if it manifestly springs up in their path, the pair are bound to marry if opportunity occurs.

The subject is a difficult one, because prejudice and attack are sure to come of it; but it must be considered; and it presses at this moment upon every civilized nation. And just because the principle adduced above is not accepted, all relations but that of marriage are trodden into one common mire of disrespect, and the Government tends to hand them to its direful sexual police, and to feed its soldiers with their offal. And on the other hand, for want of practical light on these questions, the noble agitation which is now going on against State-prostitution, lacks basis and power, and wastes indignation in collateral sentiments and moral apothegms, instead of recognizing the whole case, and pleading it substantially before the Church and the public.

To the New Church the writer would say, this *Conjugal Love* is a pure book, tending to good every way; harmonious with the Word of God; rescuing

the dearest of all the affections from carnality and decay; and based in its lower parts, which it inevitably has, on the present necessities of human beings, which it is useless to ignore, and impossible to deny; and into which necessities it introduces the germs of potent principles of good which will lead to their provisional regeneration, and to the ultimate cure of the state which produced them. This book was first translated by the Rev. Mr. Clowes, one of the purest of men. To opponents the writer would say, read the book carefully; put fanaticism aside, and grapple with the subject practically; and see if you can supply any other social solution of these questions than that which Swedenborg sanctions and proposes, and for which the honest mind of the world will devoutly thank him in time.

There is one principle recognized by Swedenborg, and often forgotten in these questions; namely, the passivity of woman as a determinant power. It is her very nature, and all her mighty influence lies that way. Thereby, what she will not do, she forces man to do for her: *e.g.*, she will not court, or propose marriage; and therefore man must do both. Carry this forward into her whole character and relations, and it is seen at once that male initiation does not mean male tyranny, even in such matters as separation and divorce: it is simply male necessity; in order that woman may be emancipated into her own passive, reactive, attractive, and thus commanding life. The thing to be altered is, the addition of the State to this passivity, making it compulsory; in which case opposition and repulsion come, and the quality is healthily passive and reactive no longer. Let male law be lifted off, as a burden and

a shame, and woman be left to her proper self-determination; to be as much like a man, or as little like a man, as she pleases; to vote, propose marriage, administer property, and the like; and her quality will right itself, because her experimental instruction about her place can then begin.

Hence if a scale of causes of separation be given on the male side, it inevitably applies also to woman on her side,—the pressure of the State being taken off: and if her greater constancy and adhesiveness forbid her to plead the causes as the man will do, that force will go into the balance, and modify the apparent liberty of the man; so as to produce a result of consent and even-handed justice in the domestic tribunal. In other words, the woman will have her way in it all co-ordinately with the man.

To recapitulate. All causes of separation at a certain age are inevitably causes either of concubinage, or of prostitution. The British Government, for the army and navy, adjudges them to be causes of prostitution, and provides accordingly. Swedenborg accepts the fact of concubinage, not making it, but finding it; and places within it and above it a religious conscience driving it marriage-ward, and heaven-ward. This is a solution worthy of the church. The noble men and women who are engaged upon the question should read his work on *Conjugal Love*. At present they “go to battle, not to war.” It will help them to the greater issue where victory for purity may be gained, and afterwards be secure.

## CXXVIII.

## THE BRITISH CONSTITUTION.

"The king can do no wrong" is a maxim that cannot be held if the constitution of the kingdom is to derive its sanction from a spiritual source. No person in the realm can be so mulcted of faculty as not to be able to do right and wrong. There is no sane man or woman to whom the position of a figmentary absence of freewill is not unjust. There is no function, public or private, menial or royal, that does not involve the possibility of filling it well, or amiss; and taking the personal responsibility.

The truths of position are great truths, because they are with the beginnings of all consequences; and their consequences are mighty, and unexpected. Thoughtless people are not aware of their existence. The maxim that "the king can do no wrong" is a first-class falsity of position.

It has been adopted to court ease and to save contest, and to make one person into a fixed and safe centre for the whole people; to eliminate the necessity of judging, condemning, and superseding in royal cases. It would answer none of these ends if any great stress came. Nor if a powerful and active genius were on the throne, could any human force, still less a confessed figment, keep him out of the arena of determined right and wrong. He would be his own prime minister, at first powerfully; and afterwards easily, by the acclaim of lord mayors and of a willing people.

But the evil lies the other way; and it empties the first position and the most fortunate benevolence in the land of individuality and freedom. This is an injustice to the royal person, and to the throne itself; it would be alike injustice if the unmanning were done on a republican president. 1. It injures the character of the person who wears the crown. 2. It destroys his capacity for active good; and makes him into an automatic and uninteresting benefactor. 3. It destroys the initiative of good which belongs to the highest position, and which would otherwise have the aspirations and genius of the position on its side. 4. It makes the sovereign into an anomaly; and takes away from him capacity of full association with any other human being outside the anomalous family. In this way the position hurts the fountain of friendship and intercourse in the country. 5. It despoils the springs of honour, for a soldier who can never be in battle, can give no true orders away. 6. It demands acquiescence from the king in all that he sees to be mean in the minister and the estates, and forces him to endorse without public remonstrance the continuance of evils which he perceives. It ousts the force of reform from the highest seat in the land. 7. It walks the king about as a marsupial person in the pouch of the minister, who may perhaps represent nothing better than the temporary meanness of his country. 8. If the nation is a whole, this position in the long run will impair its individuality; will make expediency more common than necessary; will radiate indifference from the court downwards; will make religious convictions in the highest rank impossible of free expression and indeed of formation; and give a preponderance to



dogmas on which the succession depends ; a succession of royal puppets. Two conclusions are meant to be drawn. 1. The carrying out of this figment in the present facts of royalty, deprives the nation of the will of its sovereign, and the sovereign of the nation as his field ; and the country lacks a part of its wits when one of its first initiatives is in leading strings ; and moreover the true loyalty is absent, because it can only come forth from subjects to a person in the struggle, not in the easy-chair, of that exalted life. 2. The figment cannot last ; and it were well if Parliament, which finds time to bestow on such things, would allow men and women to sit unpossessed upon the throne of the realm ; and to take the consequences of their own acts.

The French nation has an organic percipency of the facts though not of the truths of position, and that has made them so often uneasily change forms in the vain hope of getting rid of the necessity of regeneration. We as a nation are deficient in this perception, and accept compromises and small expedients as substitutes for its exactions.

The functions of the sovereign require to be discovered by experiment and time, for under the paralyzing dogma that "the king can do no wrong," they are non-extant, and unknown ; but this does not concern the present argument, which simply contends that the king can do both right and wrong, and be responsible for both ; but does not attempt to foretell the details of royal duties. The duties will expand as the freewill is felt, and recognized. But a small instance may be given in regard to private royal disbursements ; an instance of great pregnancy, and capable of much extension.

We will take the fact of royal almsgiving ; and say that the sovereign has right and duty to give to no hospital in which, or by the officers of which, violationism is carried on : that thus he has a right to be a father to the humanity of his country ; and to be the guardian and sanctuary of its animal life ; to set his face, and write his protest, against elephant shooting all through his dominions ; and to supervise every sport by the force of his declared opinions ; marking with royal displeasure misdemeanants against the laws of common kindness. Further that he has a right, as head of the church, to summon his bishops, priests and deacons, and his ministers of all denominations, into session against these things, and to preside wherever he pleases in any such convocation ; no prime minister hindering. This one instance will show how Her Majesty's functions may extend ; and how her life, curtailed and ceremonial now, may grow in substance and in power, until she is no anomaly or ministerial automaton, but the third estate of the realm ; or the first estate as the case may be.

For lack of such interesting functions, the highest place in the land is insipid in its acts and consequences ; and appeals slenderly to the hearts of men ; whereas the royalty of England, through the regeneration of its person, ought clearly to mark and abet the advancing providence of heaven, and to encourage national enthusiasm for its pleas.

This means that the sovereign, as head of the State, shall not cease to be the active and independent citizen of the New Jerusalem, with functions of freewill and freedom ; her prerogatives advancing as the nation advances.

The present position is a kind of Grand Llamaism,

and it is a point of influence that has many co-ordinates, producing by reflex action far and wide a languor and palsy in the country. Connected with it, and keeping it up, is the relation of the nation to Parliament, the nation being a perpetual minor of whom Parliament is the chancery and the trustee. This state is increasing yearly, and Parliament is choked by the magnitude of the trusteeship. The nation also like the queen can do no wrong if it only submits quietly to Parliament. The cure for this is in local parliaments, in independent federated municipalities, which will do local work; in short, in home rule in all matters that belong to home and locality.

The effect will be, to settle all great questions in portions of the country, and gradually to win over the whole land to the right side, producing exemplars to be followed; and working by safe small social experimentation. This will develop the mind of the country, where the general Parliament stifles it. And if by the localization certain evils and their abettors are driven out of some districts, and into others, those evils will thus be concentrated, their resorts be known, and public opinion will get at them, as a policeman's lantern at a man in a corner. If the vivisectors for instance were driven over the borders of municipality after municipality, by a constant pursuance of laws, the places rid of them would be purified, and they would soon quit the land for Paris or Florence.

## CXXIX.

## DUCAL SAHARAS.

The spiritual and invisible influences which correspond to deserts and produce them in nature, find their gross counterparts in the social world, in the effects produced by the unchecked greed of the great proprietors of the country. Districts are laid waste of inhabitants, and deprived of cultivation, in order to breed grouse and other game for the purposes of lordship and its amusement. Human oases in such tracts are as far as possible destroyed. This is a creation of political and social saharas. Nor are the dukes, the *duces* whether titular or not, content with open deserts, but the great free moorlands of England are becoming walled deserts, with man-traps and spring-guns threatened over against strong iron gates. The notion of property is strained to the utmost, and selfishness pleads "thine and mine" to the fact of desolation. This may be noticed in Derbyshire at the gates of Chatsworth, where two great leaders lead thus by their educational example. The isolated moorlands are become the visible mountains of the ducal selfhoods. In the meantime, great towns are in the neighbourhood; great grimy towns; and their populations are forbidden to wander over the kidnapped hills. It would be more ducal if the people of those towns were summoned forth on their holidays by the dukes to enjoy the heather and the breezes, to plant forests, and as rural industrial armies to execute whatever schemes of cultivation are for the good of the whole country.

The law of common kindness would prescribe that all uncultivated lands, and especially hills and mountains, should be held for the people as one continuous footpath. The absence of any church which is not in complicity with the love of self and the love of the world, is proclaimed by the maintenance and extension of such appropriations of nature as these, by the eviction of the nation without remonstrance from its own places of health; for if a great clergy such as we possess protested against these things in the name of common righteousness for three months, there is no force which could withstand their voice. But the belief in justification by faith alone carries away the force and lessons of the Divine Word into ecclesiastical compliances, and leaves the natural man to do what he likes with his own. The result is desolation; and the church, by spiritual defect, presides over the wilderness, and is the gamekeeper of gamekeepers. A church, with such subjects, would wall in the sky for privileged people, if such a thing were possible; nay, does wall it in to a serious extent in large towns. It never tells proprietors that the light and air and ground of the world are the Lord's; that they are for administration; first as Godwealth, second as commonwealth, as private wealth, last. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (Isa. v. 8). Now let the reader bear in mind that these things are natural correspondences in a visible realm of human action, of greater cosmical effects produced by the spiritual world, and specifically by the hells, which with all their selfhood, all their neglect of good and greed of evil, act down

into the plane of nature, and striking it, in their arrest of force, produce by correlation deserts on earth, saharas, with their poisonous and destructive inhabitants.

## CXXX.

## THE NEW CHURCH OVER POLITICS.

The New Jerusalem now, and for some time to come, will be eminently a political state; pleading great reforms, and abnegation of false claims of property, in no case on the ground of radicalism, or of the rights of man; but on the ground of righteousness, the rights of God. This can be effected, if its faithful clergy will, purely by appeals to the private religious conscience; and public agitation of dangerous questions, and excitement, may be thus forestopped to a considerable extent. But the pulpit, and the ministrations of all clergy worthy of the name, must and will become the chief agent of social and political regeneration. For this reason, that the shunning of evils as sins against the Lord, and doing the good things opposite to those evils, is the descent of the New Jerusalem, and is the constitution of the New Church, and is the soul and life of her clergy, whether they be laymen, or ecclesiastics. No lower body preaches or enforces righteousness; though compromise, policy and expediency, will still have their advocates, and attest and educate till the higher standard is admitted. It is therefore greatly to be desired that the New Church in all its ministries (and every member of it will ultimately be a priest) should diligently apply itself to every important question of the time, and in

no case stand apart from the world's arena after the manner of justification by faith alone; but come right down to the main study of what is righteous in each relation. This it alone can do, because it alone receives the Word of the one Lord as applicable to the guidance of the natural life, and as of supreme weight in the regeneration of the natural man; heaven, by reformations of character, gradually produced on the ground of earth, being the sure and only way to heaven above. Our age is full of proofs that these reformations, always individual in their origin, are widely social, and are political and international, in their extensions; that social, political and national reform reacts upon individual; and that standing always on the ground of civil and religious liberty, public right, traced to and from the Lord of all, loyalty to Him in Himself and in every man, is in all its departments the daily and hourly business of the Lord's New Church. Man has to regenerate the world, not only from its mental atheisms, cruelties and indecencies, but from its disease, pauperism and crime; from its imprisonment in greed and ambition; and from the pestilences and wildernesses of its ground. None of this will be done for him that can be done by him; for the Lord, by redemption, has only given him freewill again, through which freewill the Lord acts; but the man is the agent of all regeneration, private and public. And the New Church is the supreme voice of this regeneration in the world.

It is not to be denied that all churches preach this in so far as they insist upon a good life; nor that it is cardinally insisted upon by many ministers of religion. But it comes through them apart from their creed, and is not preached as a means of salva-

tion; it is a good thing to be done, but not the essential thing. In the New Church the life is all; the faithful, honest and sincere performance of the duties of the day's work; the One Divine Human Lord, through the man's freewill in action, does that day's work, judges how it is done, and apportions its perfection; and by the application of His Word, continually strives with man to regenerate the work, filling it more and more with unselfish uses to the neighbour. The true happiness of life is given away under these exact conditions. No previous church has assumed this dominance; indeed, the churches, in formal articles, give up the theatre of daily life as a hopeless chaos where the man of sin divides empire with conscience. The New Church is bound to hold to the contrary aspiration; and to demand progressive righteousness of public and private life. Because the Lord, no tripersonal being doubtfully good in attributes, and no unknown being, but once our brother, Jesus Christ, commands this allegiance of life, fortune, and work; because the Word commands it; because it regenerates man, and society, in the doing; administers power and property for the Lord; and rehabilitates the individual, the ground on which he stands, and the states and nations of the earth.

This radiant position, this sun of good works, opened down upon us now for more than a century, has penetrated the social world far beyond the New Church; it is the descent of the New Jerusalem of which no man is conscious save after the lapse of time, and by the accumulation of results. But there it is; and the new humanity which is in the world, and which is constrained to recognize the kingdom of love and use as essential, despite the effort of



justification by faith alone, proceeds purely from the Divine Humanity, which was the triumph in the Lord Jesus Christ over all practical evil, and which is the sun and source of the new dispensation.

It is difficult to state these things, as it is difficult to see the apple of the eye, or the creative power imparted by the divine mercy to the creature. But we may know simply that a true doctrine of God given by Him through the Word, and then opened to men's plain understanding in the commissioned pages of Swedenborg, brings a God to bear upon our affections quite different to the unintelligible or vague beings who have hitherto usurped that name in the human mind. The divine human God known as our Father and Friend, the working God, whose works are first creation, and then redemption,—those divine and infinite industries,—must inhabit the human intellect with a different pressure to that exercised by the arbitrary idols of the Catholic and Protestant churches. And when the question is as to our conversion into the image and likeness of the supreme, a different model is held up to us as worshippers of the Lord Jesus Christ alone, to the prototype offered by the trinitarian and unitarian theology. And when the further question about any action is, Would God like this? the answer can come full and direct to every man's business and bosom, when the Lord Jesus is asked; whereas when a trinity of persons is asked, you are in a theological circumlocution office, which refers you to clergy, who send you away from business to church, and from practical administration of affairs for God, to justification by faith embodied in false creeds and articles. And even the unitarian aspiration after supreme justice, excellently human in

itself, only lands you in your own best common sense, unhelped of revelation, and leaves you to be your own model, or at best to take the model of Jesus the man, not the model and opened pressure of Christ the Lord.

Now, if a new face of God is given, and that face turned full upon the natural man; if He Himself is a divine man, in whom perfection of justice and polity is summed up; if His coming was to make men likenesses of Himself; if He administered the divine fortune of His omnipotence by spending it to redeem the world, it follows that the church which receives and represents Him, and to which He is present accordingly, has the regeneration of the natural man in its commission; or again in other words, is an individual, a social, a political, a national, and an international church.

It must not however be supposed that the business of that church lies in the domain of party conflicts; or that it will add itself to conservatism or liberalism as the churches of the past have done to their own injury. It will be a voice for righteousness and love, an influential voice, but not a speaker, as a church, upon hustings or in parliaments. Its practical nature lies in its limits within motives, tendencies, and the good affections of human use as a ground of outward action. In keeping these limits it escapes Utopian schemes, and as a city set upon a hill, dwells above conflict, at the same time that it urges incessant experiment for good. Whatever the question in the nation's hand may be, it urges righteousness and unselfishness as the beginning, the means and the test of the solution. It follows in the wake of Him who says, "Behold, I make all things new;" and the initiative it employs is, What the

divine man will adjudge in the case if we can hear His voice personally. No matter how dull the country, or how dark the parliament, this new direction of influx is pressed upon it, almost as an inward dictate, and awaits God's time to become a force, and by the conversion of chosen men, to be converted into living streams of power and irresistible leaderships.

But why, it may again be asked, cannot this influence proceed from the Old Catholic and Protestant churches? In the first place, it has not proceeded from them; but the separation of the church from the world, of ecclesiasticism from progress, and of current religious dogma from the necessities of life, becomes daily more apparent. The best men do their natural days' work without ever thinking of the church, or being helped by it. But the true reason why this influx does not come from the old theology, lies in the fact that the current scheme of salvation leaves out the purification of the natural man, because it does not look to the Lord, but to mythical beings beside him. The Lord on earth was a working man, and made His humanity divine: the Lord as a model accepted, flows into us with this precise force, and tends to make all who receive Him, working men and women in the likeness of Himself; men and women working personally to regenerate their own human nature, with the knowledge and faith from Him that this can be done, and must be done. There is no position like this in the old world,—the immanence of Christ upon business, polity, wealth, power, the whole affections of the race.

Of course Christians tend to do good because God loves it, and to shun evil because He abhors it; but the idea of God is so imperfect and unreal, that His

love and His abhorrence are both of them contradictory and confused; and the plan of salvation without the perfection and success of good works, destroys the necessity of good in the natural man, by finding a substitute for it in the death of Christ. Now He died to make natural good completely possible, as it is absolutely necessary, for all men. And the New Church has a perfect rational doctrine which shows how this was effected.

If we recollect that first principles govern all things, that every position assumed has after it a fate of consequences, it will be obvious that the position of a divine humanity inaugurates a New Church, and afterwards a new society. Let it further be remembered that the inmost ideas which any mind assumes govern all that is outside them, and tend to modify in their own sense every circumstance that touches them; and that when those inmost ideas are high and noble, say rather revealed and divine, they tend to regenerate the whole man beneath them. Also that the idea of God is the ideal of the human mind, and that the whole character flows invisibly but surely from that which the man worships. If we sufficiently cherish these mental facts it will be evident, and can be held as such against all antagonism, that the belief in Christ as the One God to be followed, places Him in the way of doing with the whole race of man that which He did with His assumed human nature on earth, namely, of filling it with His divinity, so that He shall be answered in the regeneration, and then in the salvation of His creatures.

## CXXXI.

## THE NEW CHURCH OVER THE PASSIONS.

Hence the New Church is not an ascetic church, and does not permit the theological suicide of the natural mind as a means of escape from painful present duty, and painful resistance to evil, to spiritual salvation. On the contrary, it is a church of combat, and enjoins the complete, and finally happy subjugation, of the body, parts and passions, of the unabridged natural man. The spiritual experience of Swedenborg, impossible of contradiction, attests that the whole of the affections, and specially the life's love of which they are the cohorts, are necessities of our being, and are immortal in their inward forms. We carry them over with us after death; or rather they correspond accurately to greater and more powerful loves within us, which carry on our personal natures and characters acquired on earth, into a world adequate, nay, created for their play. There is therefore no such thing as getting rid of the passions in the natural climax of life here, which makes them immortal; and the only alternative is, to subdue them here in the highest name, and to render them harmless fires under ruling faculties above them; fires needful for the daily and hourly heat of the outer man who subsists bodily in both worlds. Christ came to subdue the infernal influx under which before His day the passions, perverted to long evil, were swollen into monsters too big and too strong for man. Since He came, and now especially since His second Advent, the affections and the passions are

again brought within human control: possession has ceased, and the will is freed; and with this, a new responsibility of self-regeneration, in which the Lord is always acknowledged, and afterwards known as the sole agent, presses upon the race, and demands incessant acts of combat against natural evils, in order that the body of the affections may be rescued to the true life of love.

Here again is the necessity for Christ, the one Lord. As man is not changed by death, he must be changed by Life itself, or he will remain predominantly natural, and unregenerated. The influx by which this change is wrought through acts of freewill, comes from a divine human being who in His assumed nature has experienced and supremely undergone the change, and whose face as a Father and Friend, and whose voice from His own Word, is visible, and audible, to the struggling combatant man, with a divinely regulated influence towards victory, and regeneration. This pressure in the mind, unlike that of the three persons in the old Trinity, descends into the abysses of nature, to triumph and to save; proclaims that victory even unto death must be done and had, and that ascent comes afterwards; and that it is an ascent then of the whole nature, senses, passions, and affections; whereas the usual scheme of salvation does not permit descent at all; it denies the incarnation of the spiritual man; and ascends with the sinful creature to an invisible and unapproachable God, whose action is arbitrary, and His influx has no sympathy in human experience. It voids the Lord and Friend of Life for a scheme of scholasticism. And it causes men to believe that all that they know of themselves, all the pleasures they take in their own characters and

hearts, can be put aside, and still something remain to be saved by a grace in which both reason and mercy are uncertain.

It need hardly be said that the New Church doctrine, that the immortality of man is the immortality of all his faculties, senses and desires, in corresponding forms, the alteration only rendering the man adequate to the new world he has entered, is itself a powerful motive to control every faculty in the interest of virtue and wisdom. Also to revise all habits in which character fixes itself with powerful direction. Because after death change is more difficult; and greed, and lusts, and love of power, and idleness and self-indulgence, come then not only into their triumph over the man, but into their judgment in the man; and compel his discipline and his lot. And the question is, What is the best way to effect these reforms? It cannot be done from self, for selfishness, self-preservation against self-abnegation, in one form or another, is the ancestor or parent of all the lusts of man; it can only be done by a greater than self, by one out of self, by one who is unselfish. No such one is known in history, or science, or speculation, save alone the Lord Christ, and He is only so known to those who acknowledge His Divinity, and worship Him.

The New Church, neither Stoic, nor Epicurean, but administrative for divine order, makes amends against the philosophers to human nature. There is no affection, passion, or sense, in its purity, which it can dispense with in the building of its temple, that is to say, in the New Jerusalem. There is nothing despicable in the first springs of human action. The love of wealth, which with iron hand of contract gripes the present world into poverty, is a heavenly

affection when regenerated, and through its administrations of use will pour the affluence of the almighty. Take it away, and the commerce of the skies would cease. The love of power, which at present crushes the subject world into weakness, is a supremely heavenly love in the ambition to have power to use it for the Lord; and if it were removed, all conscious divine order, depending upon governance, and all beginnings of new order beyond the present vision and range of angels and men, all leadership, and with it all delightful and yet awful sense of the divine government, must come to an end. Mediocrity mean beyond the name would creep over the human race, if ambition for good, and love of power for good, were subtracted from the factors of society either in this world, or the next. So too the love of pleasure in its manifold natures. If it were taken away from one outgoing avenue of sense or feeling, or desire, the current momentaneous motive of life would stop, and the wheels of action be without notice to the man. Even pain preaches this, for it is a motive to ease, and ease moves onward to activity through delight. The sense of pleasure is therefore an ultimate gift which leads all life outwards and downwards to its proper issues, provided the *summum bonum* opens down into it, regenerates it, and claims it for its own. The conjugal sense, the delights of love and wedlock, of union with another being fitted by creation to your own being, as it is one of the main stabilities and sources of the race of man, so it is a fundamental and everlasting fact in the outgoings of the New Jerusalem, and like all that is real, subsists in the spiritual world with a plenitude of love, fitness, enjoyment, and completion of character and



godliness, beyond what is possible in the world of nature. In the bridal of the Lord with the human race, that is to say, in the New Jerusalem, all true bridals receive their consummation, and have become eternal in the heavens.

Yet has the scepticism of mankind not been without a justification both on the negative side, and the positive. As we have said before in almost the same words, there is no God like that which the atheists deny; there is no Lord like Him whom the current Christian beliefs affirm. There is no *anima mundi* of space, and no arbitrary master or fatal force over the universe. There is no spiritual world such as philosophy hitherto affirms or denies; no abstraction serving for such a world: and no space holding one. There is no worldly love of power in the higher life, but a heavenly love of power. Nay, there are no natural faculties after death ending in the realms of space and time, but spiritual faculties corresponding, which end in substantial and enduring realms of states. There is no earthly love of wealth in the heavens, yet an indispensable grand economy and love of property as a form for the purpose of serving others. The love of that service determines the fortune and administers it, and is the gold in the gold. There is no natural love of pleasures of sense in the houses and gardens and scenes and persons of the magnificent spiritual world, but a love and delight in the inner personality of these things, in what they are and mean in the Lord. And there is no sexual love proceeding from without to within in the life above; there are no marriages in heaven from outward grounds; say rather, they do not marry and are not given in marriage, but are as the angels in heaven. That is

to say, being fully men and women, they are angels or "sent" to each other in the divine order, and in no less a bond; their marriages are not made by themselves, or their societies; in other words again, they neither marry nor are given in marriage, but are as the angels. The denial of the old positions, if it had a good motive, is pretty exactly true; those things only which are not have been denied; and as the realities which they covered could not be revealed hitherto, the tide of negation seems to have swept away the higher spheres. But now these are given in rational laws and statements for what they are; they cannot be denied; they cannot be involved in matter, space and time; atheism, materialism, and sensual Christianity, become more and more remote from them, and more fatuous in combating them; and it will at last be found that they occupy with no rival claimant the whole domain of the inner religious man, and of the outward scientific man so far as he is not voluntarily closed against interior things.

This plain revelation of the higher world given in Swedenborg, opens its polity, ordinances and practices upon the lower natural world which we men and women inhabit here; if we may use the language of the day, it brings us in communication with the public opinion of the heavens. And thus it judges our earthly doings, private and public, by the now known, yea, well known ways of doing things there, where righteousness is the rule. This has been assured from the beginning, in the Word of God, which confronts the world with an all-perfect judgment and justice. But the Word has been buried in churches false to their mission; and it has become necessary in the divine providence to

open its deeper light, and also to exhibit the divine society which subsists within its sphere in the heavenly kingdom. That new information now knocks with a continual personal presence, even the Lord's, upon the thick doors of legislation and habit, and seeks admission to modify the private life, the home, the citizen, and the State. The ground on which it stands outside every door and habit, is first freewill, and then civil and religious liberty. It pleads as a free voice to be listened to by those who will. It addresses itself to each department of life. It is political to politics, social to society, new steward and administrator to fortune, privilege of duty to privilege of rank, guardian of real and loosener of false marriage, corrector of power, and permanent inheritor in inheritance. The reader sees that the New Church, entrusted with the code and manners, the realized and acted wisdom and love of the higher country where the Lord is the known and acknowledged ruler, must be in continual pleading with the present state, and have its breast close up to every law that passes in the government, and judge it for good or for evil from the highest ground.

## CXXXII.

*THE NEW CHURCH OVER PROPERTY.*

Take for instance the question of inheritance of property. It has grown up as it stands from immemorial usages, and one great greed or another, of power and wealth combined, has embodied itself in legislation, and worldly privilege been added to

material desire :—lordship, estate, family, primogeniture, mystical position in society ; the right in a large sense to do what you like with your own. Finally, the right to legislate in the open sense of interests which are lusts. Or the inheritance on the other side, in the smaller fortunes perhaps, proceeds on the principle of free lust from the beginning ; you may do anything with your money by arbitrary act ; and justice and injustice do not apply to the administration of what belongs only to yourself. You may marry a second wife, and leave an ample fortune away from sick and helpless daughters by a first wife, to a cuckoo family which also does what it likes with its own. Or you may leave daughters a poor life interest, and cause their dole to revert at their death to wealthy male relatives who accept the wrong : depriving the daughters of fair administration, and of all will at death. These are but two legal and permissible cruel evils : there are as many genera and species of them as there are men, families, and social states. Now the point is, that the Catholic and Protestant churches may go on in ceremonial splendour and social preponderance for thousands of years, but they will never assail any one of these barbarities so long as the perpetrators duly go to church. They only take note of legal crimes, because they have no communication with heaven, but are limited and imprisoned within existing society. On the other hand, the New Church, by its commission, if not by powerful practice hitherto, takes note of wickedness as crime, whether the wickedness is legalized and institutionalized, or no. And hence, in this matter of inheritance of property, its influence and its voice must and will be heard, apportioning the transmission of property in

some cases to the laws of heaven, and in cases like those mentioned above, to the works and ways of darkness.

Here it must be said also that the heavenly influence of the New Church is exerted only according to practical need. For example, the present existence of property may be a fact which will pass away in a higher state. Transmission of fortunes in families likewise may be a transitory need, to give place to other and more spiritual administration by and by. Mine and thine may be but convulsive graspings of a timid natural man who will be regenerated into a more open hand. But in the meantime the New Church is educative, as well as a proposer of practical things; and it takes things as they are, and demands that they submit themselves to justice as it is to be understood in each case. By this means, justice gets at things, and will gradually work them right. For example, no human being dare say that there is justice for that case in the children of a second marriage turning out into poverty the children of the first: it is flagrant and disgraceful wrong, whatever ultimate views of property may be taken: the men that do it consciously, however rich and respectable it makes them, are scoundrels on the way to demons. But be it well observed, that though this evil is against the dictates of common justice and kindness, the New Church is the only one which can denounce it as a sin contrary to the salvation of the perpetrators, without shunning which the way to heaven is closed. Other churches tolerate such things, and lead men to Christ by faith alone, not by that life in which He lives in the man, and saves him. The New Church is revealed in order to oppose these and other practical evils, as making

salvation unattainable. It is clear that there is a new power toward regeneration in this light of opened heaven, and the open Word, with new doctrines of righteousness, turned down upon the natural man, and replenishing his ordinary sense of justice with its mortal reproof and its immortal fire.

The mathematicians know, and the subtle scientists know, and every bowman and marksman knows, that any new direction of line, or force, any higher source of it, any new related position, modifies the arrow of consequences that comes forth. Calculate therefore the issue to come from heaven and the Word opened, the one divine man revealed in righteousness as Redeemer; regeneration from evil by each man himself the sole way of life; and salvation the divine gift afterwards. The question is, Are these new forces; and are they good and true? If they are, the world and what is within it is their inheritance, and they will have it.

## CXXXIII.

*SUMMARY.*

Again remember, however, in estimating the problem, that these are forces, not words or subjects of thought; and that as the upper physical world, the sun and its sphere, and the atmospheres, press upon the lower physical world, so do the bowed and opened heavens press upon human society now, and press with definite ministries of good in the hands of appointed ministers. A new personal world from above, in the name of the personal Lord, addresses us categorically, and summons us to righteousness.

The New Church then, descending organically and architectonically from the Lord, descending into human minds by evolution of great ideas from the spiritual and celestial Word, descending by nearness of the personal heavens to the personal earth, descending by waves of thought, and great inventions of art and science, by added liberties of action which increase freewill in all men,—this New Church in its influence is not only a social and political church, but the only such church upon earth. As gravitation in its theory and grasp masters the physical world which belongs to it, so the known laws of heaven and of hell stand over humanity, and refer to themselves its phenomena. They stand over ecclesiasticism, and judge its frivolity, and its alienation from natural and from heavenly life, and from the life of life, which is love. They stand over the law's delay, and though prescribing no details of reform, nor teaching any man or senate his own business, they insist upon those whom it concerns reforming straightway the fountains and streams of justice and judgment in the land, that God's truth may run in them. They stand over medicine and other professions, and protest against the despotism of their guilds, and the closedness of their corporations against heaven. They stand over the lusts and conceits, and the armies, of glorious nations. They stand over the lust of science and the voluptuousness of art. They stand over the poetry which sings when the world is burning. They protest against these things, and demand their abatement under heaven. On the other hand they foster whatever is good and true and oppressed, and bring it forth, and plant it in a new garden. For these revealed laws, attested by all the consciousness of

right, and the history of consequences, are a new and warm climate wherein trees that only bore leaves hitherto, now can bear blossoms, and yield fruit, and perpetuate their kind, and fill the earth; these trees are perceptions of right and conscience long unnoticed, but ever freshly insinuated out of heaven, and longing for incarnation in practical good.

This New Church therefore is the Holy Catholic and Apostolic Church universal; and it consists on each given day of all men, women and children in the world who acknowledge and love the Lord in His Person and in the Word, and are shunning evils of life, private on the smallest scale, and public on the greatest scale, as sins against Him; and doing the works of their calling actively, industriously, honestly, and lovingly, with all their might, howsoever little or great, howsoever sick or well, that might may be; intimately owning afterwards that it is all done from Him and belongs to Him. This is Swedenborg's statement and business-account of the descent of the new Jerusalem. It is plain good sense, the lesson of the Word, the miracle of miracles, and excludes human parentage. And this in its constant practical working is the new and everlasting age.



PART V.  
SUPPLEMENT.

CXXXIV.

THE ROYAL COMMISSION ON VIVISECTION.

THE Report of the Commission, as exhibited in its Summary, justifies the case against violationism which has been brought forward in this book. It diminishes the pretexts for these practices until their points are invisible to human common sense; and piles up the record of misdeeds until they efface thought and feeling, after defying anticipation. It shows that violationism is now an accepted part not only of a medical and surgical, but of a philosophical education; and that a laboratory, a *misozoic* chamber against living creatures, is an appendage to the library and the study table of English gentlemen. It marks the entrance of "Sodom and Egypt" into the corridor of English schools, through scientific treatises which have the thing within them. It demonstrates the invasion of England by the worst forms of continental abomination, and that this invasion increases year by year.

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It does more than this. It tells all the world that violationism has entered into the State, and is endowed in and by the Privy Council, an annual grant of £2000 being made for scientific "investigations in aid of medicine," including experiments on living animals. These experiments, performed by a foreigner, have been so heinous, that they have received the stigma of the House of Lords, where the avowed sentiments of the doer have been pronounced "execrable." The medical department of the Privy Council, the body from which issues the vaccination dogma made into a fiat by Parliament, sends forth this new and kindred evil; and is, in material fact, on scientific pretences, the general pollutional department of the State.

The whole country, so far as it is represented in Parliament, is hereby responsible for acts which make atrocious pollutionism as much a part of England, as church, monarchy, and education are parts.

This is what is called, Endowment of Research. The writer beseeches his countrymen to watch this serpent, and guard the vitals of the nation from its way. It creeps into power by stealthy accessions, the stair being laid down in the existing machinery of the State. Its acts are condoned beforehand by its position. To-day it is a new field of discovery reported. To-morrow it is a society of *savans*. The third day one of them is an official with a secret laboratory at his back. The fourth day he is in relations with the most noble, the Privy Council, and the fifth day he is of it and in it. The sixth day he sits upon the medical throne, and does what he likes, and can do no wrong. And the seventh day he rests from personal labours, and

hands all disobedient subjects, men and women, to the civil power which is his slave. This epitomizes what has happened in the vaccination laws, and is the forecast of much else that will happen unless electoral England steadily opposes its breast to all "endowment of research."

Research there has been, and will be in plenty, and the good part of it needs no endowment but that of the scientific ardour and industry of the private man, and the voluntary formation of societies which from the ground of public service, and by virtuous means, crave support from the people at large, and get it. The one great endowment needed at present, and which cannot be had while scientism is in the State, is the existence and pressure of law, penal law, which is as necessary for societies as for individuals, and without which life, property and decency cannot be preserved in any case. Science, as a life, a property, and a decency, will flourish when it is hedged in by this common beneficent safeguard. The object is, to drive villains and marauders away from science. And as property is protected from thieves by penal laws, so by its own penal laws research must be protected from infamy. Property in its decorum is really created in one sense by penal laws; and science must be similarly created. "*Non minus jucundi sunt ii dies quibus conservamur quam ii quibus nascimur.*"

This Royal Commission also marks the commencement of the usual second week of despotism after the first already epitomized. It sprang from the public horror aroused by violationism. It would flatter the horror. For this purpose it endorses in a modified sense the dogmas and pleas of the violationists, and recommends Parliament to bring the whole

matter under State control. It does not recommend that it be cast out as an accursed thing, but licensed; and thus exist not only under the sanction of the Privy Council, but issue from Parliament as the law of the land. This is the last stage of confirmed violationism; the thin end of its whole wedge in the heart of our mother, England. True, it is to be restricted, but allowed. And it is to be watched by a paid officialism which will be debauched by its sights and sounds.

This fixes the evil for a time. It has gone through all the processes of confirmation, and its abettors can declare that every reason for presently reopening it, is at an end. Parliament is weary of it; and it may require years of agitation, in fact, now, does require the education and arousing of the whole mind of the country, before humane repeal of statutes can purge the gentle weal. Ah! why should not Parliaments save themselves the burden of legislating against the doubts of good and true men?

Now, beware, dear motherland, of the "endowment of research."

*Suggestions for a Bill for punishing the violation of animal life when undertaken for alleged purposes of acquiring knowledge, or promoting good.*

It is suggested that no addition be made to existing legislation, excepting to lay down a scale of penalties rising in proportion to the grievousness of the offence, and that after conviction, offenders shall be struck out of the constituency of the country.

That the common laws against cruelty shall be enforced equally, with no heed to the pleading of motives for cruelty; and that common juries shall decide the case.

That informers shall be invited by sufficient rewards, if necessary, by high rewards. The cost to the country will be small, because the system of violation will not outlast more than a few convictions. That purveyors of animals, hospital servants, laboratory servants, and the like, shall be criminally indictable if they are accomplices in such practices without giving information to the police.

That right of search in hospitals, laboratories, and private houses, shall be provided in any case where suspicion exists.

That books detailing and teaching violational experiments shall be suppressed, and burnt publicly, and their future publication be forbidden under penalties; also books of travel and adventure detailing, and figuring, cruelties of sport.

That common juries shall settle the question of the justification, or guilt, of each violational experiment; whereby the public conscience will gradually build up precedents for a general law against cruelty in the country.

That legalizing, or as it is called, restricting, the violation of life, shall be avoided; that salaried inspectors, who would be a permanent charge for continued evil, and a body created for depravity, be not appointed; but that their place be supplied by informers stimulated by adequate rewards.

That institutions, hospitals, and the like, shall be dealt with by compound penalties for cruelty practised within their walls; and be liable, in each case, to keep an informer for three years, to be reckoned on the staff.

*Remark.*—No trumpey cases will be included in condemnation by these common tribunals of the courts, but only cruelty. The cruel costermonger

and the cruel scientist will be equal, and there will be one law against inhumanity for the rich and the poor; one law with a scale of penalties, rising for all dire cruelty into corporal punishments.

Violationism in Great Britain will be put an end to in a twelvemonth by a simple Bill carrying the above conditions.

## CXXXV.

## DESTRUCTION OF REASON.

The destruction of the mind as a power of reason is a characteristic effect of the violationists. For, in plea for the greatest atrocities, they allege the most childish reasons. Red-handed Apollyons first, they put on the face and garb of "little children" immediately afterwards: slipping away from the indignant world's police in swaddling clothes. It is a memorable chapter of psychology, and to be carefully studied.

Particulars may be given thus far without outraging decency. Animals are violated, and then confined in close vessels for days afterwards. *Reason*,—to demonstrate the effects of close confinement. Animals are starved to death. *Reason*,—to show how long they will live without food. Animals are slowly baked to death. *Reason*,—to show what heat will bake them to death. Dogs having puppies are cut up alive, and their puppies are then brought to them. *Reason*,—to prove the endurance of motherly love. The deeds and reasons can be extended indefinitely; they go together quite through violationism; and are its will and intellect.

Now here, in these reasons, we have an example of the quality of lusts and persuasions, and of the destruction of the human being by them. No mind is not traversed by idiocy that has one such reason in it; for reason is a faculty commensurate with importance in things, and here is a gulf of inconceivable triviality in its very heart. But these are the reasons of red hands caught in the act. A recent writer says that they "paralyze indignation." It is an important remark; and the fact worth religious investigation. As you read on in such statements, the mind loses its upright and downright position, nothing is right or wrong; the smallest excuse justifies everything: deicide would be right if it would make a man a baronet. Now many a pointed pretext that comes to a man's mind is not a seed, but a stab. Swedenborg reports that the men in the deepest hells, by *injecting* their persuasions, have this power of paralyzing and destroying the faculties; and that therefore, to guard the human race, these spirits are separated, and dwell under their own "misty rocks." Their power lies in assaulting reason, and through reason, wisdom and love, by infernal loves, the smallness of whose intellect forced home is like the point of a dagger; so sharp as to be invisible, but with the bold arm and naked stroke of determined evil behind it. In such case if once you entertain the proffered reason, instead of casting out reason and sin together, the mind is a fool straightway, and as with the mentally destroyed violationists themselves, you are landed in an inquest in which the entire realm of right and wrong is in royal commission. The good and truth of a man are done for, then.

This state has overtaken churches as collective bodies: they are shaking palsies before public evil. Confronted by manifest heinous wickedness, when you ask your clerical brother, himself a virtuous man, and an earnest worker for good in the church-sense, why the Church does not intervene, and by its clear voice put down violationism and its kindred in a month,—which it could do,—he tells you that diversity of opinion prevails, and that eminent witnesses come close to the ear of Church and State, and speak with authority in favour of the practices; and that he does not know what to think, or do. Here the Church is traversed by the world, the flesh and the devil. Its plea is that it has no commanding intuitions of what is good and true in its own heart; no Sinai in its borders; that it has to learn what is sin, and what is not sin, at second hand, from specialists and scientists. Such a church has no defending reasons for the faith of love that should be in it; it is at the mercy of the hells, and cannot do battle with their influx; it is hustled about among the trivialities which are their pretexts for wrong.

This subject is deep and pressing. The reader is especially invited to study the effect of pretexts for plain wrong on the human reason. The sin and its reason together are a kind of chemical, what is called an "unstable compound;" and taken into the mind on the mild side of the pretext, the formula then breaks up internally, and the evil is left to explode and destroy in the faculties. This is of the nature of lust itself, the smallness of whose pretexts, pushed by its whole body from behind, gains it easier admission; the defences of the honest person being paralyzed by its audacity, which carries the full influx of its dynamite hell.



## CXXXVI.

## UNALTERABLE BY PRAYER.

The following account of a scientific god, "unalterable by prayer," and probably "the same yesterday, to-day, and for ever," occurs in the "Report of the Royal Commission on Vivisection." The animals mentioned were being starved to death to find out the truths of starvation. Dr. Walker says, "I used to dine very often with a lecturer on physiology, and one night I found that I could not enjoy either my cigar or my dinner, because the day before we had gone through the 'laboratory,' and I could not get rid of the imploring look of the dogs which hoped for some food every time that they saw a human being, of the patient suffering of the fowls, and of the desperate efforts made by some rabbits to allay the pangs of hunger with anything to engage the digestion; and it appeared to me that my friend was indifferent. He had been a vivisector some years; I was a beginner" (4908).

## CXXXVII.

## THE CATECHISM OF THE GALLOWS.

There is a passage in SÆMUND'S EDDA which bears upon the relation of outward crime to the state and constitution of the world. Odin is represented as consulting dead bodies which hang upon the gallows. The extract from Hávamál, the "Verse of the High One," can hardly be read by the Christian believer

without a thought arising that the Lord's passion is intended. At the same time, as it is one of Odin's methods of experience to divine *à posteriori* from the ends of crime, we see that the circulation of evil through the body of society is involved; for every gallows man is an outward spot and visible symptom of the condition of human nature; and Odin descending to him, and becoming his catechist, is a psychological necessity of knowing the truth.

The hanging malefactor read backwards and inwards, signifies *coup d'état* and saviourship of society in emperors, inquisition and compulsory saving of souls by fire and rack in churches, blood revels in democracies, rights of violation in science, rights of wrong in property and testaments; and rights of lusts in all men. These institutes, however, are so clothed with purple, and lawn, and ermine, and laurels, that they are invisible in the crime-series: the devil has successfully juggled in them; and the felon, swinging on high, is the little terminal drop of gout which is visible, and which, to Odin, signifies them all. The grandeurs of evil do not look like the felon now, but they *are* him at last.

The following contains the passage from Edda:— "Óðinn was called Hanga-guð and Hanga-drottinn (from *Hangi*, a body hanging on the gallows), the god and lord of gallows men,—gallows birds. It is thus explained in the Ynglinga Saga of Heimskringla, chapt. 7th. 'Sometimes Óðinn called up dead men out of the earth, or placed himself beneath the gallows men; therefore he was called the lord of ghosts, or of gallows men.' From the context it may be seen that his purpose was to seek mysterious knowledge from them.

"According to the first stanza of the 'Rúnatals

pátrr Óðins' in Hávamál, Óðinn was also himself the gallows man—

Veit ek at ek hékk,	I know that I hung
vindga meiði á,	on a wind-beaten tree
nætr allar níu,	nine whole nights,
geiri undaðr,	wounded with a spear
ok gefinn Óðni,	and given to Óðinn,
sjálfr sjálfum mér,	myself to myself,
á þeim meiði,	on that tree
er manngi veit,	that no man knoweth
hvers hann af rótum renn,	from what roots it ran.

"Some have taken this stanza as a symbol corresponding to the crucifixion of the Lord. However that may be, I cannot help thinking that the meaning is somewhat to this effect, that Óðinn by complete self-sacrifice, by giving up self entirely, is enabled to penetrate into the innermost recesses of creation, and to draw hidden wisdom thence. The tree referred to, is undoubtedly the world-tree, Yggdrasill, which derives its name from this very tradition (Yggr = Óðinn; drasill = horse: Óðinn's horse, i.e. the tree on which Óðinn rides). This tree was by ancient Northmen looked upon as a symbol of nature, the extent and ramifications of which are beyond human ken. Therefore, 'No man knoweth from what roots it ran'" (Jón A. Hjaltalín).

*Note.*—YGGR is a name of Odin derived from terror, caution, shuddering, akin to the English interjection, Ugh! Odin's castle or *borg* is HLID-SKJÁLFR; the shaking or quivering portal; the gate of vibration. He inhabits a sensitiveness interior to things; resides in the sun of vibrations or trembles, and cons the universe thereby; and is in the focus of apperception of good and evil. YGGDRASIL is

the horse of vibration, upon the back or practical understanding of which the infinite intelligence rides. This is the sensory side of Yggr. On the motory side, Odin, Yggr, the perceiver of the tremors which in the inmost brain stand for all things, is the cause and issuer of vibrations, terrors from this point of view: Odin as will-force being *terribilis*, tremendous. A middle or mediative position is necessary. And to capacitate him for knowing and penetrating the evil universe of men, to the making of which he is alien, he hangs on their gallows, and takes, or senses, all evil whatever of which the gallows is the end; in short penetrates universal hell; and by self-imposed degradation fills the outward or human Odin with obedience to, and perception from, the inmost or divine Odin.

We are here again reminded of Swedenborg's definition of the soul in the cortical substances of the brain; it is constituted, he says, by the divine hand, "in the representation of the universe, in the intuition of ends, in the beginning of determinations:" it is a man with corresponding senses and muscles that lives as its own special *form* in the palace of vibration.

Gentle reader, try to perceive here. Observe the constant import of the doctrine of the assumption of *forms*, and the number of points which are co-ordinates of this doctrine. Odin is upon the gallows nine nights,—the text says, "all nine nights,"—because in Edda there are nine worlds, and nine trees in the world-tree, Yggdrasill. Hereby he assumes the form, and therefore takes on him the state, of the evil in all those worlds; receives it by temptation or induction, because he is already in its form; its vibrations reach him as a divine human

knower, balancer, and determiner; and afterwards, not merely as a god, but as a man, he judges what is in men.

*Practical parallels.*—This nation, so far as there is good in it, is now voluntarily hanging on the gallows of violationism, vaccinationism, and other great evils of the time of which it is forced to be the representative and the judge: and only by its cruel crucifixion knows their agonies for what they are, and afterwards has capacity of victory over them. No good Lord Shaftesbury can divine these things, for they are out of his very nature, unless he mounts their cross, and freely submits, as he does submit, to be tortured by them.

In short, it is become a rational rule, that for carrying any great cause, the assumption of an evil humanity, that is, of a flesh that does not belong to him, must be undertaken by the reformer, in order that he may enter its sphere thoroughly; and there know, fight, and conquer.

*Moral.*—It is indispensable to the scientific man to live in the centre of vibrations, and to have their porches for his senses; to receive and to hear, and worthily to listen, to messages from all things, and dwelling with God in prayer, to transmit motives of good to all things. Science and physiology are impossible, if there is no responsive tenderness in the man,—if the heart is a stone, and the brain a self-made fungus.

This Eddaic Word, like many of the dark sayings of the Northern Mythology, has therefore a physiological, social, and spiritual scope. But it can be read only by the light of the revealed spiritual sense of the Israelitish and Christian Scriptures, as unfolded by Swedenborg. The learned co-ordinate of

protoplasm called "Comparative Mythology," has no hold in these depths, but empties their values on the common ground of materialism, where they rank as the curiosities of the world's childhood. There is no standard of comparison or point of departure in this science, but it is a wheel that rolls round in useless analogies. And its radical object seems to be, to level down the Word of the Lord to the brutish things of heathenism, and to make a pantheon in which learning is the principal divinity.

## CXXXVIII.

## THE SACREDNESS OF FORMS OF LIFE.

The greater evil is cruelty, the lesser evil is pain, and there can be dire cruelty where there is no pain. The end of repression is not "the economy of pain," but the casting out of cruelty.

In the contest between the violationists and the conscience of the country, the issue is raised, that dissecting and injuring living animals is not cruel if no pain is inflicted; that is to say, if chloroform is employed, and if life is put an end to before feeling returns. This position leads strictly to the violation of the human race. Its truth is here denied. The infliction of pain does not of itself constitute cruelty; pain is no *summum malum*; it is often necessary, beneficial, and merciful. Executive justice is attended with pain, both in anticipation, and in fact; and surgery in like manner always involves pain. There is no cruelty in the hand that inflicts the pain, provided it must be undergone, because the law and motive of human

service inspire and govern the hand. The motive of good is clear and direct, and the patient willing. The case is altered if violence be inflicted for speculative reasons, for a pretended remote good, and without the consent of the sufferers. Cruelty is there made out, and if useful information comes of it, that by no means justifies the cruelty; and does not show that the same or better facts could not be elicited by lawful ways, especially if the evil ways were resolutely forbidden: it establishes no right to the facts. This has been dwelt upon at length in the foregoing pages; but the report of the Royal Commission reopens it here.

Extinction of pain and of all feeling in the victims, not only fails to abolish cruelty, but gives it a new depth and extension, and drugs the opposing conscience. In the first place the violation extinguishes lives that need not be extinguished, or if the creatures must be killed, a momentaneous death effects that end. The next matter is, that the violationists, voluntarily, at no man's solicitation, for no direct good, with pretexts only, accustom themselves to the most horrible sights, to all that betokens intimate agony of nature, and feed their minds upon it as a daily food. They become so inured to every form of violation of life, that the addition of sensation to that life makes no difference in their proceedings. They did these things before chloroform existed, and would do them again if anæsthetics were a lost art. Violationism is not less but more a vampire because with skilful beating wings it intoxicates the life which it despoils. And in the circulation of evils and falses it here puts itself upon the rail of all crimes against the human race. The seducer and violator who effects his pur-

pose upon his victim under stupefaction, and then murders her in its dire sleep, is not excused by the plea of her insensibility and her murder, although these have taken away from the person all consciousness of pain and injury. The offence is aggravated by both operations. The reason is that the violation, the drugging, and the murder, are all real; first for the dead; second for the violationist; and third for society, which is violated thrice in the process. And if all the human race were automaton excepting one scientific man, and he by special revelation from his selfhood knew such to be the fact, and if he cut up his *pseudo* fellow-creatures to peruse their insides, he would be a demon from his own delights of sight and sound and touch, though pain were unknown in the universe; because to feed on the forms of pain artificially engendered, is mentally devilish, and also has the substance of pain in its lust.

This subject, namely, the nature of cruelty, and its co-ordination with all forms of disrespect, indecency, violation, and abomination, was until lately an easy matter to understand; but the vampire schools of philosophy and practice have so confused it, that a plain man, even a churchman, hardly knows now what cruelty means. A gallows-catechism is needed to bring back the subject to its rights. And this will show, that the violation of the forms of life, *as forms*, is heinous wickedness. That it destroys human society, which from the basis is founded upon forms. That desecration of living forms touches every breach of nature and love. That it is inhabited by the spirits of destruction, and especially by destruction of the image of God in man. This is attested in human life by analogous examples, in which the pain of the subject mal-



treated has nothing to do with the case : it is the mind of the destroyer which is alone in question. A man desecrates a church, tears or abuses a Bible, dishonours the form of a departed wife, defiles the name of a dead friend, mocks an infant's voice ; profanes childhood by turning its wonderland into ridicule, or breaks the purpose and mind of literature into idle words for a pastime ; these are his victims ; but they are beyond his immediate power to pain ; and yet he pollutes, defiles, violates, and is cruel ; because in each case the form is sacred, and carries the heart and virtue of a life in it. And so he who violates forms dear to life, and dear to the best honours of society, violates substances, and descends the stair which leads by steps with many names from common cruelty to abomination. And because forms as forms are of the heart of the world, and in their places collectively are the creation, so the Apollyon and abominator of forms is in very definition a miscreant ; and if he acts on a law, he is a miscreant of intellect ; and if he is restricted and licensed by Parliament, he is a miscreant of institution in a government-factory of miscreants.

Violations of form torture society, which is a sign of their intimate wrong. There are at this moment in England myriads of men and women whose nights and days are embittered by the cruelties of the scientists ; no anæsthetic plea can calm them ; from the royal lady downward they are wakeful under the horror. The abominators of form are therefore social torturers on a large scale ; just as the vaccinationist government profoundly tortures all fathers and mothers who disapprove of vaccination, but are forced to submit to it ;—tortures both their affections and their consciences. In this fact, as on a broad

canvas illuminated by healthy natural affection, you read the nature of the deeds that are done on unconscious infants and insentient beasts.

Do not quail here before any sneers at good affections as the most powerful of arguments. Some men try to resolve the affections into silliness of softness, and to transact an existence without them ; whereas they are the full beating arteries of love hard with the blood of life, and running with the true genius of legislation.

It may here be remarked, that all animals stand under Christ's shield of protection from cruelty : a humane man will no more torture a rattlesnake or a scorpion or a rat than a horse or a cow or an elephant ; the evil, being in the man, the quality would be the same : right of extinction has in no case any commerce with right of torture. A scorpion as a form of life is sacred,—against violation or torture : as an evil beast it is amenable to instantaneous execution. These are clear principles,—if the Houses of Parliament could understand them.

In finally quitting this subject, and praying for militant light on it, the reader is invited to remember, that form is the vessel which contains the lives and represents the truths of the creation ; that it is the substance and fact of intellect ; and that through memory it is the image and likeness that affection places for every creature in the mental chambers. To see the import of this, form must be studied in the light of the Doctrine of Correspondences as given from Swedenborg in these pages ; a doctrine and a consideration omitted at present from the physiological mind. It will be found that this doctrine is again a practical one ; nay, is a conscience-policeman in its power of arresting profaners

and violators who say they are doing no harm, because they have drugged their victims. The torturers of lambs are torturers of innocence, because of what they do to the *form*. The torturers of any form of life torture the life. In this they are not only abominators of form, but haters of nature ; and the violationist school is *misozoic*, life-hating ; in continuation of that which it also is, *misanthropic*, or an enemy of mankind.

Can the gentle reader expect grapes from these thorns, and figs from these thistles : sciences of healing, understanding of man and nature, wisdom for the private home and the body of society, welling from these springs ? Then is the sun of human love " sackcloth black as hair," and to be taken no account of in the day's works of men.

Finally, for any Christians who have been thoughtless partakers in the abominations and atheisms mentioned in this book, the time for sharp separation from these things has come ; Judgment in events is about to commence ; and men will know henceforth, and are bound to know, that the Forms of Life are the seals of the whole creation ; and that those who of settled purpose, on pretences, break them open to enjoy hidden mysteries, are violators not only of the works but of the Word of the Almighty.

THE END.

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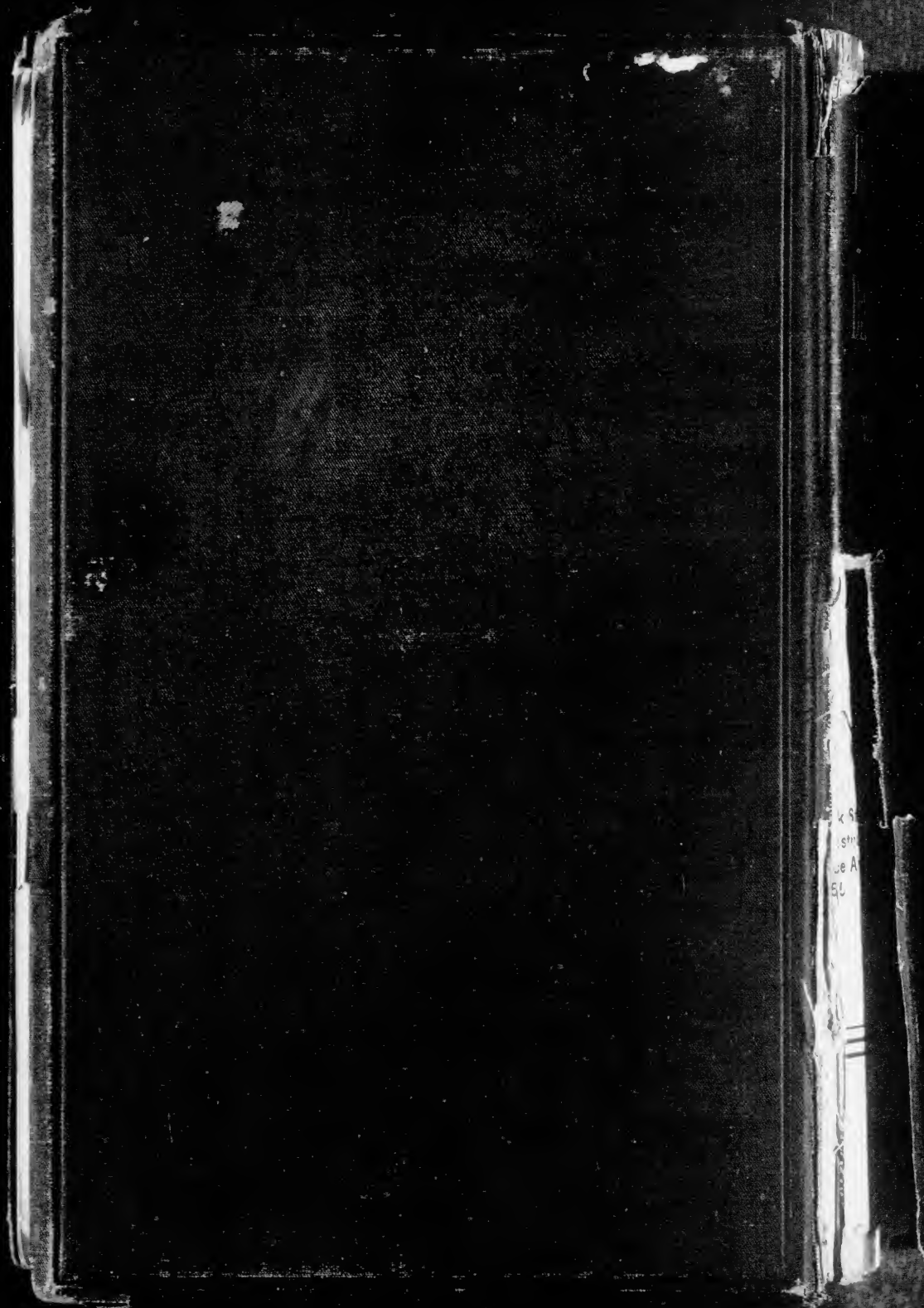
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